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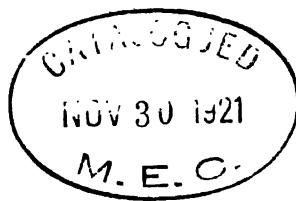
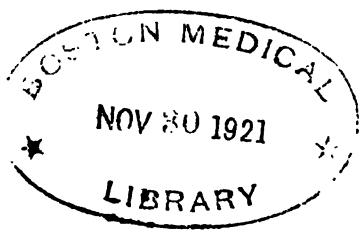
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EDITED AND PUBLISHED BY  
WILLIAM A. WHITE, M.D.  
AND  
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VOLUME VIII

JANUARY, 1921

NUMBER I

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## ORIGINAL ARTICLES

UNCONSCIOUS MOTIVES UNDERLYING THE PERSONALITIES OF GREAT STATESMEN AND THEIR RELATION TO EPOCH-MAKING EVENTS  
(I. A PSYCHOLOGIC STUDY OF ABRAHAM LINCOLN)<sup>1</sup>

By L. PIERCE CLARK, M.D.

NEW YORK CITY

While no one would have the temerity in the present status of the development of historical science to revive the rather discredited theory of Carlyle that history is but the collective biography of a few conspicuous public figures, it cannot be denied that there is often a residuary influence to be detected in the course of events which must be assigned to the part played by the dominating personalities of the time. The present article will be concerned with suggestions regarding a more intensive and scientific study of the latter.

Critical periods in national life are often imperfectly understood because current events only are considered in their interpretation. Intensive study of the personalities of great statesmen of any epoch has but recently become an object of psychological research. When the events in the political and social order are properly coordinated with the conscious and unconscious personal motives and desires of its contemporary leaders, we may then expect a sounder and broader view of historic interpretation. At the culmination of a crisis in national life we find there have often been comparatively few issues that have shaped a final national outcome, and that two or three

<sup>1</sup> Read before N. Y. Psychiatric Society, March 5, 1919.

powerful leaders have forged the ideas and sentiments of the people *en masse* and forced the crisis to a decision. We thus find it said that "the time was not yet ripe," or that "events waited upon a leader sufficiently powerful," etc. Too much reliance, therefore, would seem to have been placed upon current issues and events to explain epochal history, and not enough upon the innate attitudes of certain great contemporaries. These, largely because of their fundamental reactions to certain deeper unconscious personal motives which control human behavior, seize upon the more or less obvious issues of their time and devote themselves to a particular cause with an assiduity altogether out of proportion to any casual reason. Instances bearing out such a contention might be multiplied indefinitely.

True historical interpretation, therefore, of any great epochal moment is not possible until we make a careful psychological study of the people of that particular period, especially its great men and leaders. The position in the main is not a new one, but heretofore historians have made a study of the more obvious characterology of the great statesmen and either have not been able, or were unwilling, to study such historic personages in the more scientific manner now possible, although this has already been done in several instances by those trained in methods of intensive mental analysis. The historian, therefore, has not fully exhausted the possibilities of his subject, because of inadequate psychological training, while the psychologist for the most part has not coupled up his accurate personal analyses with the events to which his characterological study forms a necessary part. Those interested in the two methods of approach in historic study should coöperate more than has been done in the past. This viewpoint is worthy of a more extended investigation than this brief outline will permit. When we shall have made a broader, more intensive analysis of men and events we can possibly comprehend why the souls of certain great leaders seem literally to have caught fire, and they have exhibited an almost superhuman energy in their lifelong devotion to a particular cause.

One may properly inquire, what are some of these deeper motives in the individual which serve the purpose of advancing social consciousness in a practical manner? Modern psychology has unearthed a host of primitive and infantile motives which, though they seem to disappear from the individuals' lives as they grow up, are really found not to have been lost, but are transformed and become operative to the more adult purposes of existence. Simple illustrations are found in creative geniuses whose preoccupation in

childhood early portended a fruition in later life. The boy Stephen-  
son made toy engines, while Newton in his early youth was observ-  
ant of natural phenomena. But such obvious data are still more  
deeply analyzable, and to these primary and more genetic instincts  
modern psychology has already devoted much time and fascinating  
research. To make such intimate studies immediately serviceable  
in historic, literary and artistic interpretation, a group of investiga-  
tors have collected data and published their studies in a journal  
devoted exclusively to this domain. From a historic point of view  
it would seem desirable to select the prominent leaders of an epoch  
and proceed to analyze their characters as to salient personality  
traits and life reactions, and then examine the previous succession  
of events in their childhood which may have led up to the main  
traits of the adult character. In order to confine the issue at this  
time to a concrete instance, I have undertaken a tentative study of  
the depressive personality of Abraham Lincoln and the possible de-  
velopmental causes that might account for such a personality, and  
have briefly sketched the influence which such character-trait may  
have had upon the events and issues of his time.

That Lincoln suffered lifelong from periodic depression—indeed, that he never seemed entirely free from some vestiges of the more intense episodes, is well known to all, but an attempt to elucidate the deeper, more genetic causes for such states has not heretofore been undertaken. The difficulties of such a study are in more than one direction; first, in mental medicine we have only too recently formulated a tentative explanation of how retarded or periodic depressions occur. This formulation is still under investigation, as sufficient data upon many points are still lacking. Naturally in our present thesis such studies have to be made upon historic data which, while recorded accurately, were collected for quite other purposes than an innate delineation of the mental traits which might be considered essential for the precise purpose of making a clinical diagnosis. Often, too, as in the case of Lincoln, there is a natural and sublime reserve which great personages draw about their more intimate life. As has been said, the great often lead solitary lives and defy analysis in more ways than one. There seems to be little doubt, however, that if we could have employed the modern methods of mental analysis to the heroic life of Lincoln, almost profane as such a scientific inquiry would now seem to be, we might have acquired sufficient facts to have completely substantiated our present thesis. We are obliged, however, to rest the main tenets of

our conclusions upon reliable historic documents. We shall develop the study by first giving a simple statement of the nature and cause of periodic, or retarded, depressions as psychiatry has come to know them through long experience. Next, we shall state the psychologic mechanisms or unconscious motives seemingly underlying the lives of individuals thus afflicted, and finally we shall examine such portions of Lincoln's life as have a bearing upon this view of the cause of his depressions.

It is well known that many individuals otherwise normal are subject to more or less marked fluctuations in mood, and these swings of emotional feeling may occur irregularly or periodically. Heredity is the most common causative factor in the induction of the temperament and personality from which such disorders are recruited. At least some marked occurrence of such hereditary traits is found in the family stock of nearly three fourths of these patients (Kraepelin). Often the relatives have suffered from outspoken forms of the same mental disorder, or there is present a constitutional bias to some degree of retarded depression.

Individuals who suffer from periodic depressions possess evidence of a peculiar type of personality previous to the onset of the psychosis.<sup>2</sup> Some show an open, expansive temperament, while others, predisposed to more marked depression, are of a depressive makeup. In the majority frequent and causeless changes of mood are in evidence; they are excitable, excessively shy, or reserved. The disorder usually appears independent of external causes, either physical or mental. Even when such alleged causes are present, the provoking factors are usually inadequate to account fully for the depressed state. The condition is often recurrent, being based upon a deep-seated constitutional mental makeup. It is essentially a benign affliction, and recovery from individual attacks are the rule. The first attack usually occurs in the first or second decade of adult life. The real nature of the underlying morbid process in the brain, if any exists, is most obscure. Several hypotheses have been formulated to account for the psychosis, but none have proven adequate. There are no constant demonstrable or structural changes in the nervous

<sup>2</sup> As has been pointed out by Hoch and others, the fundamental type of makeup of the manic depressive psychotic is frequently found to be one of either an open type of personality, or one of general moodiness. It is held, however, that there are so many contributing physical and mental factors in the induction of this mental disorder that one must not rely unduly upon the type of personality otherwise than to indicate the main trends of mental reactions which may follow in such personalities.

system which may be counted as characteristic of this condition. In the absence of structural changes in the brain, psychiatrists have lately turned their attention more specifically to the psychologic factors playing a rôle in the evolution of the disorder. These will be considered later.

For the sake of those unacquainted with the condition we may now hastily sketch the usual picture of the mental state. The onset of depression is generally gradual unless it follows acute illness or definite mental shock. First there appears a mental sluggishness; thought becomes slow and difficult. Decisions are poorly made. The patient has difficulty in forming sentences and in finding words with which to express his thoughts. It is hard for him to follow ideas either in reading or in ordinary conversation. The process of association of ideas is remarkably retarded. The patient does not talk because he has nothing to say. There is a dearth of ideas and a poverty of thought. Familiar facts are no longer at their command. Remembrance of most commonplace events is difficult. In spite of the great slowness of apprehension and thought, consciousness and knowledge of surroundings are well retained. The patient appears dull and sluggish and may explain that he really feels tired out. His usual daily activities are performed slowly, as though under a feeling of inward restraint. If he is sent out to walk or to work he loiters until the initial impetus has passed. His usual duties loom before him as huge, impossible tasks because he lacks the will to overcome the inner resistance. Sometimes a patient may become bedridden. Before the mental retardation becomes extreme, the individual may dwell upon and often attempt suicide. The majority of patients say they are "no good" and desire to die, and as they pass into and come out of the deeper depression the possible fulfillment of suicidal desires is most to be feared. As already stated, the emotional attitude is that of a more or less uniform depression, and the patient sees only the dark side of life. The past and future alike are full of misfortune. All aims in life have lost their charm. The patient feels himself unsuited to his environment, he has lost his religious faith and lives on day by day in gloomy submission to his ordained fate. Often patients are ill humored, shy, are pettish or anxious, and are frequently irritable and sullen. Compulsive ideas are not uncommon, and they feel compelled against their inclination to ponder over unpleasant scenes. They often possess insight into the nature of their condition but fail to correct their faulty emotional tone or the morbid trend of judgment. Often they sit help-

less, unable to begin work, and may even permit themselves to be fed; in some cases they may refuse to take food. Thus we find the chief symptoms of the disorder are mental and physical slowness and retardation, absence of spontaneous activity, a dearth of ideas, and a depressed emotional state.

As an explanatory preface to the discussion of the causes that may have played a rôle in the depressive episodes of Lincoln, we may briefly outline some of the more recent hypotheses of periodic or retarded depression. One of the more acceptable formulations is that recently put forward by Hoch, who has studied a long series in the light of the *Freudian* psychology covering the operations of the unconscious motives.

For some time antedating *Freud's* work it was known that in hypnotic states it was possible for one to experimentally create motives for actions and the latter could be carried out without the motive itself entering consciousness. For instance, a person duly hypnotized might be told while in that state that on the day following at a certain hour he would leave his office, return home and go to bed. The hypnotic seance would then be closed, and the following day the suggestion would be unconsciously obeyed. It, however, remained for *Freud* to reveal to us a new world of such unconscious motives of which we had previously been comparatively unaware. He insisted that the motives of infancy and childhood did not disappear from the mental life of the adult but underwent further development. From the very nature of their further development the original form of their existence ceased to exist as a reality to the normal adult consciousness. *Freud* found on analysis one of the great unconscious motives of the strivings of earliest life was a tendency for a strong attachment of the child to the parent, and particularly of a great love for the parent of the opposite sex. One recognizes at once the possible rôle such a love attachment might play in the development of the adult love-instinct. But adult love contains sensual elements which are not present in the child, and can, therefore, play no part in that tender feeling toward the parent. As puberty approaches, however, these sensual elements appear. It has been shown that the great task of puberty is to dissolve the bonds of the home tie and to transfer a part of the affections shown previously for the parent to new objects in the service of the instinct of propagation. This puberty-process, for some as yet unknown reason, is not possible to every individual, and the assumption is made that in such instances the trend of the sensual impulse then

flows in the direction of the tender feeling formerly felt for the parent. But the conscious personality strongly opposes this process, hence this sexually intensified part of the attachment for the parent remains repressed and unconscious. One may say, therefore, that in the course of adult development certain normal steps remain undeveloped, or are arrested. Hence this defect of undeveloped instinctive desires—which later are the very core of the personality—results in a defective adaptation especially in the sexual sphere, and, as has been carefully pointed out, when one states there is a sexual cause in every neurosis it does not necessarily imply a sexual cause in the adult sense, but in the sense that the cause lies in the imperfect development of the instinct. It has been shown that the unconscious has different depths, as it were, and that the infantile motives just mentioned are undoubtedly among the deepest repressed strivings. But in order to understand these infantile motives aright one needs to free himself from the ordinary adult logical way of thinking and meet the situation on the infantile level. Not a few persons, and even physicians, knowing that *Freud* has spoken of sexual causes and the child's longing for the parent, have simply combined or translated this into terms of adult sexuality. This is probably wrong, because adult sexuality has many qualities added at puberty which have no such formulation in the infantile life. Often the ideas of desire, expressed in the depressive psychosis in particular, are much more vague. They not infrequently express a mere desire of possession of some sort. This is well shown in the severest forms of melancholia wherein the longing is often expressed as a wish to die and be with the mother, or the wish for removal of the other parent as shown in the delusive statement that the father is dead. For instance, a man may become neurotic when he becomes engaged as Lincoln did. After marriage he may be unable to meet the marriage relations and then he may develop a psychosis of an intense type in which the ideas expressed are essentially that his marriage is annulled, his father is dead, and that he himself is following the mother into her grave and is united with her in her coffin. In other words, it may be inferred in such a case that the man was unable to adapt himself to his married life and therefore regressed or returned to a union with the mother. It can readily be seen that this psychotic setting is not sexual in the adult sense, though it is an evidence of imperfect adaptation of the sexual life.

There still remains another important point, namely, the thoroughly illogical nature of the above example. On logical grounds it

is absurd to wish—and we regard the delusions as expressions of unconscious wishes—that the father should die, when all that is desired is to be united with the mother in death. But the psychosis does not think logically. The wish for the father's death or removal exists, because to the child he is the rival in the affections of the mother. We must not forget that the ideas expressed in psychoses are often, so far as known, direct emanations of unconscious desires which cannot be understood by the observer or the patient when standards of logical thinking are applied to them. And, when we try to cast them into logical or adult forms, we are doing something which is, strictly speaking, not possible, and the formulation is apt to become onesided and artificial. To recognize this is important. The vagueness of these trends is not due to our imperfect knowledge of them so much as to their very nature, and we are not improving matters if we attempt to make them clearer than they really are.

It has been said that the infantile motives, upon which *Freud* lays so much stress, have been revealed by a method which is questionable, owing to the great latitude given in it to interpretation. But in studying the psychoses we find exactly the same motives as those which *Freud* has inferred, and here very often no complicated interpretation is needed, since the unconscious desires are expressed directly in the ideas of the patient. This is what should make the central claims of psychoanalysis so convincing to the psychiatrist. *Freudian* psychology, however, can be understood only when the dynamic importance of the deepest infantile motives is fully grasped, and this is a side on which even much of the psychoanalytic literature does not lay adequate stress.

In the foregoing brief outline, we have the principal teachings of *Freud*, elaborated and applied by Hoch to the mechanisms of the depressive episodes of the benign psychoses. It must be held in mind that in the milder forms of retarded depressions, those without hallucinations, delusions or disorientation, the expressions of sadness and dejection rarely go so far as to completely illustrate the hallucinatory or delirious form of the hypothesis. Thus it was in the life of Lincoln, where but the vaguer outlines of these ideas were in evidence.

We shall now undertake to sketch hastily the main facts of Lincoln's life, and note what bearing the above hypothesis has in the interpretation of the depressive episodes of this great man.

So far as we have knowledge, Lincoln's early childhood was in

no way dissimilar to that of any number of other children whose parents were pioneers in what was then a desolate wilderness. Little is known of his likes and dislikes or his manner of behavior and conduct aside from the fact that he was a well-intentioned, obedient and affectionate child.

In 1817, when the family made their way from Kentucky to Spencer County, Indiana, it was decided that they remain in this locality instead of pushing further westward. A shack was built, one side of which was left entirely open as there was no chimney, and the fire was built half in the home and half outside. During this bleak winter Abe and his sister enjoyed the rough pioneer life, but to the ill-clad, delicate mother it meant nothing but great deprivation and hard work. She coughed a good deal and seemed over-tired and sad, but no one seemed to realize that she was seriously ill. One day, while lying on her bed she motioned to her son to come near, and reaching out one hand to the eight-year-old boy she pointed to the little sister and whispered, "Be good to her, Abe." Then she closed her tired eyes, and several hours elapsed before the children knew she was dead.

Next day Lincoln's father made a rude coffin, and the mother was laid to rest at the top of a little hill. Abe protected the grave from the wild animals by piling rocks upon it, and the two children went down the hill clinging to each other in their grief. The boy grieved that his mother had been laid away without funeral rites, and several months later he took a wandering preacher to the little mound, already covered with the snows of winter, and had him deliver a funeral sermon over her grave.\* It is said that he suffered the mother's loss more than any other member of the family, and that this was the dreariest winter of his life. But before another year had passed Mr. Lincoln brought from Kentucky a new wife, who was to change the lot of the little family decidedly for the better. One might think in the natural order of events the introduction of a foster mother into the home so soon after his own mother's death would have made the boy contract a dislike, or a certain amount of distrust toward her position in the household. Instead, however, a steadily increased companionship developed between the two. The warmth of this friendship was made the deeper in that the stepmother gave Abe her support in enabling him to carry out his desires for a more elaborate education than the backwoods ordinarily afforded. Indeed, she even urged this in spite of the fact

\* Tarbell, *Life of Abraham Lincoln*, 1900, Vol. I, p. 27.

that the father desired him to engage in the more immediate issues of the home and upbuilding of the family income. It was probably at her instigation that he was permitted the few books which he borrowed or bought from his meagre savings. In view of the fact that the father himself had a fairly good education and was apparently disinclined to further his son's ambition in this direction, one can easily comprehend that not a little dislike was engendered in Abe's mind toward his father for thus curtailing his chances of gaining the education to which he aspired. Even antedating this rationalization for an innate lack of harmony between the son and father, there was probably also operative a more basic concept, which is common to all children. In such pioneering communities, the immediate necessity of expending effort toward overcoming the material disadvantages gave little opportunity for an expression of conjugal affection as seen in a more conventionalized society. With the intensive attachment that sons often feel toward the mother, it is natural in many instances for them to possess a keen desire to give the mother in a childish way the affection that the father seemingly neglects. However this may be, one is gradually made aware that Abraham Lincoln grew up much attached to the memory of his mother, and was companionable and kindly disposed toward his stepmother, but that there was a very loose bond of sympathy and attachment toward the father. For years Lincoln supported his father, who died at the age of seventy-three. For the sake of contrast, let us see the optimistic manner in which Lincoln met the death of his father, which took place in 1851. On receiving news of his father's illness, Lincoln felt "unable" for various reasons to go to his sickbed, but in writing to his step-brother said, "Say to him, that if we could meet now it is doubtful whether it would not be more painful than pleasant; but that if it be his lot to go now he will soon have a joyous meeting with loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."<sup>4</sup>

To return again to an earlier period: While Abe was quiet and reserved in manner and had in many instances evinced a crude shyness as ordinarily seen in rustic youths of his time, he was nevertheless very tender and devoted to his friends and associates. That he was naturally open and generous in all that concerned his relationships was well shown by innumerable instances, and in his protection of the weak against the strong. One also finds that Lincoln

<sup>4</sup> Francis R. Browne, *Everyday Life of Lincoln*, p. 113.

showed practically no dependence upon his father in the selection of an occupation in life; in fact he took a diametrically opposite course in his approach to the world than that which his father did. Instead of spending his time in studies of inventions and speculative applications of mechanical principles for improving the machinery of the farm, etc., he desired an open and freer contact with young men of his own age. The intensity of the attachment to the mother-imago or ideal was shown in greater part by the fact that he was very little concerned with the sentimentalities of courtship such as other young men were engaged in, and when in the company of young people he was largely the boon companion of the men and rather reserved and cold toward the opposite sex. Instead of having a series of girl friendships and being the squire gallant, there is but one instance of a really sentimental attachment up to the age of twenty-five years, when he made the acquaintance of Anne Rutledge, who was the daughter of one of the proprietors of the settlement at New Salem. It will be remembered this young lady was openly known to be engaged to a man who called himself "John McNeill," who had gone East apparently for the purpose of bringing his parents back with him to New Salem; this duty performed, he was then to marry Anne. In view of this knowledge it seemed to have been relatively easy for Lincoln to form an attachment for Anne under the guise of her being already promised to another,—easier than if she had been entirely free and to be considered in the marriageable class. After a year had elapsed and McNeill failed to return and carry out his part of the contract, Lincoln succeeded in persuading Anne to consider her engagement to the recalcitrant lover as broken, and in the spring of 1835 she consented to become Lincoln's wife. A happy spring and summer followed, but during this time Anne fell ill, and her condition gradually became hopeless. On August 25, 1835, Lincoln was summoned, and after an anguished parting, she died.<sup>5</sup>

This calamity shook the very foundations of Lincoln's deep and sensitive nature. He was profoundly depressed, could not eat or sleep, did little work, and appeared shaken to the depths. One evening not long after Anne's death he entered the little public house in the settlement during a severe storm. In the bitterness of his loneliness and grief he buried his face in his hands and with a cry of almost unbearable anguish and despair exclaimed, "The thought of the snow and rain on her grave fills me with indescribable grief." To the lonely little spot Lincoln frequently went to weep over her

<sup>5</sup> Tarbell, *Life of Abraham Lincoln*, Vol. I, p. 120.

grave, and to his friends he seemed to be in the shadow of madness.

In the course of several months, however, Lincoln recovered in greater part from the depression which followed this period, but now there began, apparently without reason, regular periods of slight depressions which were unaccountable, and, as he himself termed them, "unreasonable." We know little of the specific settings of the depressions from which he suffered prior to his engagement to Mary Todd at the age of thirty-one. It would seem as though his attachment was rather casual and very much helped on to an engagement by Miss Todd herself. She was pert, bright and vivacious, and showed a desire to dominate her companions; in contrary moods she was petulant—a trait which has been known in many instances to turn to other less pleasing channels in later life. It is interesting to note that when an actual cementing of the engagement into a marriage bond was to be carried into effect Lincoln became anxious and apprehensive, and showed an unusual amount of perturbation and dejection of spirit. The time fixed for the wedding was the first day of January, 1841. Careful preparations were made at the Edwards mansion; the rooms were decorated, the supper prepared, and the guests invited.<sup>6</sup> The latter assembled on the evening in question, and the bride, bedecked in veil and silken gown, nervously toyed with the flowers in her hair and waited in an adjoining room. Nothing was lacking but the groom. An hour passed; the guests, as well as the bride, were becoming restless. Another hour passed, and it became apparent that the principal in this little drama had purposely failed to appear. The bride, in grief, disappeared to her room; the wedding supper was left untouched; the guests quietly and wonderingly withdrew. What the feelings of a lady as sensitive, passionate and proud as Miss Todd were, we can only imagine. By daybreak, after persistent search, Lincoln's friends found him. Restless, gloomy, miserable, he seemed an object of pity. His friends, Speed among the number, fearing a tragic termination, watched him closely day and night. Every instrument that could be used for self-destruction was removed from his reach. Mrs. Edwards did not hesitate to regard him as insane, and her sister, Miss Todd, shared in that view.

Here one is at once struck with the fact that the depression immediately succeeding this episode was one in which there was not only an incomplete adjustment to Miss Todd as a bride, but, as we

<sup>6</sup> William H. Herndon and Jesse W. Weik, *Abraham Lincoln, the True Story of a Great Life*.

shall see later, Lincoln seemed unable to adapt himself to the full requirements of marriage itself. Hence the profound depression which came on at this time. This despondency was as deep as that ordinarily seen in the depressive psychosis; there was retardation in thought and action, periods of extreme silence, listlessness, indifference, loss of appetite, insomnia, alternating with moods of anxious restlessness. He had gloomy forebodings and thoughts of suicide. This depressive period extended over nearly ten months following his failure to appear on the date first set for his marriage. During this time Lincoln was absent from his regular duties in the State assembly, which he had up to this time carefully and painstakingly attended; he was finally taken by his good friend Speed to Kentucky to regain his health. The question has often been asked whether Lincoln actually had a short period of detention in a sanitarium. We have information, however, that he was kept under the careful watch of different members of the family in Kentucky and was permitted to occupy himself as he pleased upon the ranch. As the months wore on he gradually assumed a more natural attitude, and began to take a more normal interest in his surroundings. After several months he returned to take up his regular duties. He had not, however, entirely recovered his mental health even after this sojourn, and he still had feelings of inadequacy and doubt with periods of depression. The incomplete recovery was shown in his letter to Speed, who had himself married in the meantime after undergoing somewhat similar difficulties in meeting the marriage situation. It will be remembered that after Speed's marriage, when he was settled and contented upon a well-stocked plantation, Lincoln wrote as follows under date of October 5, 1842: "I want to ask you a close question—Are you now, in *feeling* as well as judgment, glad you are married as you are? From anybody but me this would be an impudent question, not to be tolerated; but I know you will pardon it in me. Please answer it quickly, as I am impatient to know." We also gain some idea of the triumph and final compromise in Lincoln's closing words in another letter to Speed, which strikes the keynote of the main difficulty of all whose love ideals are too high for fulfillment, when the mother-love still stands in the way or is not replaced by the independent adult love of marriage: "It is the peculiar misfortune of both you and me to dream dreams of Elysium far exceeding all that anything earthly can realize."<sup>7</sup> From this and other data it is shown that Lincoln was striving man-

<sup>7</sup> Nicolay and Hay, Abraham Lincoln, A History, Vol. I, p. 197.

fully to meet life situations as they were, and he gradually acquired a feeling as though he were given new power to readjust and to meet the marriage relation, for soon after we learn of the renewal of the engagement, and its final consummation. From that time, however, there succeeded attacks of periodic depression. Added to this, while the family life seemed to have been of a happy character, there was some mitigation of the uxoriousness of the marriage tie with the advent of children. When the marriage relations are not simple, natural and satisfying, the mother may transfer a part of her unrequited affection to the children, especially to those of the opposite sex, and the father similarly to the daughters. It seems likely that some of the love not requited in the marriage state was expressed by Lincoln in the fine comradeship that sprung up between him and his third son, William. This affectionate relationship continued to grow daily in importance, so that it was obvious to all that William was Lincoln's great favorite. One also sees that when periods of depression were in evidence, the mere presence of this son was a great comfort and satisfaction to the father and helped him to bear many of his onerous burdens.

Now we must digress a little to note the obverse of the mother attachment. Some time previous to his marriage, Lincoln had written an extensive thesis against the Church, particularly its authority and dominating position in the world and affairs of men. We gain a lurking suspicion that the clear and incisive mind of Lincoln was intent upon lessening the power of *authority* and *dominance* which the Church had through the ages exercised over its devotees. One also gains a strong conviction more than once founded upon fact, as we have seen, that the deepest motive in such a rejection of authority as the portent of this thesis seemed to have implied, was the denial of the heavenly as well as the earthly father's dominance. It is obvious all through Lincoln's early life, his speeches, his addresses and his ordinary conversation that he often quoted the Bible as many another great statesman has done. These citations are the accretions of thinking and belief common to all people; Lincoln apparently comprehended this throughout his whole career, and in dealing with the masses he acted upon this facile fact in his use of it as a universal language understood by all people. Further, it is obvious if one read his speeches and addresses with these facts in mind, that until very much later in life he used these Biblical citations in a purely rhetorical sense, to express emotions that were most aptly handled in such phraseology, rather than as a

fundamental belief springing from his own soul. In point of fact Mrs. Lincoln once said that he had no religious faith in the usual acceptance of the word, but that religion to him was a sort of poetry in his nature.<sup>8</sup>

We shall soon see the application of the foregoing in our thesis. The next great emotional crisis in Lincoln's life that we have to consider is the unforeseen death in 1862 of his favorite son, William. At the boy's sickbed he walked the floor, saying sadly, "This is the hardest trial of my life."<sup>9</sup> One would have expected from the nature of Lincoln's personality that the essence of his love brought forward from his attachments to his mother and Anne Rutledge would have been so concentrated in his attachment for this son that a depression of considerable intensity would have occurred; this, indeed, did happen. Instead of a long period of depression, however, in which there was inability to work, insomnia, thoughts of suicide, etc., as had been present at the death of Anne and at his failure to make the marriage bond with Mary Todd, the depression was very short. The whole period of sorrow, embraced in an incipient phase of sadness, was entirely removed in the short period of three days. It is interesting to observe by what mechanism this condition seemed to have been curtailed. Lincoln shut himself in his room alone, and saw little of his wife or other son, and in the depths of his despair he turned to religion. That which he had known purely as a form of speech or argumentative rhetoric, and embracing more deeply much which we have seen in an expression of antagonism to the concept of authority as proceeding from God, etc., was now transformed. At this religious experience following his son's death he made a full reconciliation with God and accepted him as his personal God, and from that time on it was seen that a calm and peace entered into his attitude toward life that he had never before known.<sup>10</sup> Coupled with this was an abiding sense that he was protected and guided by the Heavenly Father in all things that portended his attitude in official as well as private affairs. In the depth of this religious conversion we see more than is ordinarily supposed to exist in such an episode. We probably have evidence here that he reconciled himself to the earthly as well as to the Heavenly father, and that at last antagonism toward the earthly father had been removed and he was at peace with the conflict

<sup>8</sup> Francis R. Browne, *Everyday Life of Lincoln*, p. 478.

<sup>9</sup> Francis R. Browne, *Ibid.*, p. 351.

<sup>10</sup> Tarbell, *Life of Abraham Lincoln*, Vol. II, p. 92.

within his own soul. One must remember, however, that the infantile situation in such states passes in two directions—an intensive attachment to the mother, and a dislike for the father. The latter, as we have seen, was greatly if not entirely removed; but not so the former; we shall see how it is still symbolized during the remainder of his life. For instance, the calmness and peace that reigned in his mind are shown in the last days of his life, when he seemed to be roused to a new sense of the beauty of peace and rest, taking pleasure in quiet spots, and reading over and over lines of poetry which expressed repose. The tranquility of death seemed to especially appeal. Mrs. Lincoln once related to a friend that while driving one April day with her husband along the banks of the James they passed a country graveyard shaded by trees, and where the early spring flowers were opening on nearly every grave. It was so quiet and attractive that they stopped the carriage and walked through it. Mr. Lincoln seemed thoughtful and impressed. He said, "Mary, you are younger than I. You will survive me. When I am gone, lay my remains in some quiet place like this."

It would carry us too far afield to explain in detail that the symbolic meanings of these and other musings of Lincoln have much of the idealized longings for the mother-image.<sup>11</sup> The enormous task for many to separate themselves from the home, and the mother in particular, is beautifully and poetically portrayed by Jung:<sup>12</sup>

. . . at the sunrise of life man looses himself painfully from the mother, from the ties of home, to fight the way to his destiny, his direst enemy not before him, but within him, that deadly yearning backward to the abyss of self, to drown in his own wellspring, for engulfing within the mother. His life is an unending struggle with this death, a violent and fleeting escape from ever-imminent night. This death is no outer foe, but his own and inner longing for the silence and deep quiet of not-to-be, a dreamless sleep upon the waters of creation and passing away. Even in his highest strivings towards harmony and balance, for philosophic depth and artistic skill, he yet seeks death, for stillness, for satiety and peace. Should he, like Peirithoos, rest too long in this place of morning calm, stupor lays hold of him, and the poison of the serpent has crippled him forever. If he shall live, then he must fight, and give up his yearning for the past, that he may rise to his true height. And when he has reached his noonday, then he must again sacrifice the love

<sup>11</sup> Lincoln often said, "All that I ever have been, and all that I hope to be, I owe to my mother."

<sup>12</sup> Wells' review of Jung's *Symbolism in the Unconscious*, *Psychiatric Bulletin*, 1916.

of his own greatness, since for him there can be no tarrying. So does the sun spend his fullest strength, hastening onward to the fruits of autumn, which are the seeds of immortality; in children, in work, in renown, to a new order of things—whose suns in their courses once more shall rise and wane.

According to Lincoln's most intimate friends, he was totally unlike other people, and indeed was looked upon as a "mystery." They considered him a sad and gloomy man, who did not know what happiness was. "Terrible" was the word which his friends used to describe him in his darkest moods.<sup>13</sup> His musical tastes were simple, and he loved plaintive songs and ballads. He liked best of all "Twenty Years Ago," a song depicting a man who revisits the playground of his youth and the graveyard where his boyhood friends are buried.

All through 1863 and 1864 Lincoln's thin face had day by day grown more haggard; his eye, always sad when he was in deep thought, had a look of unutterable grief. Through all these months Lincoln was, in fact, consumed by sorrow. "I think I shall never be glad again," he said to a friend.<sup>14</sup> But as one by one the weights lifted, a change came over him. He was in fact transfigured, and that indescribable sadness which seemed to be a part of his very being, suddenly changed for an equally indescribable expression of serene joy, as if he were conscious that the great purpose of his life had been achieved.

So we find that Lincoln at last accepted a religious outlet, as a means for unconsciously solving or sublimating a large part of his regressive relations with life which had heretofore taken the form of intensive and prolonged depressions. There can be little doubt had Lincoln lived, in spite of the fact that the reconstruction period would have been an enormous tax on his great powers in carrying it through to its final and just conclusion, he would not have suffered from deep depressions—at least not to the extent that had been characteristic of him for the years prior to his final reconciliation to a personal religious life. That the intense longing for the mother-ideal was unchanged and was still the dominant note in Lincoln's soul is shown in the persistence of his life-long characteristic dream. Its beautiful and classic significance should be at once obvious in its death symbolism. In this dream, he said he seemed to be in a singular and indescribable vessel, always the same, mov-

<sup>13</sup> Francis R. Browne, *Everyday Life of Lincoln*, p. 113.

<sup>14</sup> Francis R. Browne, *Ibid.*, p. 545.

ing with great rapidity towards a dark and indefinite shore. Lincoln had implicit faith that events would shape themselves favorably when he had this dream, which preceded nearly every important event of the War. Lincoln said that victory did not always follow his dream, but that the event and results were important. On the night previous to his assassination Lincoln said, "I had this strange dream again last night. It must relate to Sherman; my thoughts are in that direction, and I know of no other very important event which is likely just now to occur."<sup>18</sup>

To his wife Lincoln said, "We have had a hard time of it, but the war is over, and with God's blessing we may hope for four years of peace and happiness." Lincoln looked forward to going back to practicing law, and such were his thoughts on the last day of his life. His little son "Tad" was overcome with grief at his father's death, and asked if his father had gone to Heaven, "for," he added, "he was never happy after he came here; this was not a good place for him."

In the main, it seems that the benignant attitude Lincoln took toward the weak and downtrodden, shown, for instance, in his making the abolition of slavery the slogan for continuing the struggle of the Civil War, was prompted not a little by the more than filial devotion he must have felt for his mother. His willing, often eager desire to pardon infractors of military discipline, unwise, perhaps, for the rigorous exactions of military demands, was born to no little degree from his signal inability to meet some phases of his own personal conflicts (*e.g.*, his wedding day). At times so keen was his desire to pardon that he accepted almost any apparently sincere excuse. In point of fact when this was met with remonstrance, he later came to give little or no explanation for such leniency. He often said that no mother was to be made to suffer any more than the necessity of war required, and not at all through any personal act of his own if he could help it.

From this study, then, it would seem that no small part of Lincoln's depressions was due to certain deep, unconscious fixations or soul attachment to the mother hindering the normal emotional life which in turn made it impossible in early life for him to assume the usual attitude of religious feeling and thought. His early contention that there was no authenticity in the teachings of the Church and his denial of the authority of the Heavenly Father made it impossible for him to accept Christ as an intercessor; hence no religious

<sup>18</sup> Francis R. Browne, *Everyday Life of Lincoln*, p. 583.

consolation could be obtained. There being only a conviction of sin without real repentance, such an attitude could gain for its possessor no release in religious devotion. As Lamon<sup>18</sup> rightly contended, such a character might force himself to be merry or find relief in a jest; gratified ambition might elevate his feelings and give him ease for a time, but solid, abiding comfort could come only through a conscious sense of an indwelling of the spirit, which was finally shown in the true religious conversion Lincoln experienced after his son's death. Although it may be but casually mentioned that the intense unconscious fixation upon his mother made Lincoln's character chivalrous, upright and tender toward all human suffering, yet it stood in the way or prevented the love and acceptance of Christ, the true intermediary to God. Many religiously inclined neurotics and psychotics realize dimly the truth of such a soul defect from which they suffer and pass their days in dolorous lamentation of their inability to fully believe. One might venture to say that in such a dilemma the parental image being so fixed neither the love of Christ, nor an adult love so necessary for a satisfactory marriage, is possible. One may say that in consequence not only is the adult marriage unstable and often unsatisfactory owing to the continual seeking for the perfect love, or "Elysium" as Lincoln himself expressed it, but the love-pursuit is often continued outside the main object of attachment. Biographers have shown that Lincoln was even greatly enamoured of his wife's cousin and several other women. In many less honorable characters the unconscious quest for lovers of one sort or another is the common rule and the bane of their existence. One cannot doubt that the nagging attitude of Mrs. Lincoln was in no small degree an unconscious protest to the incompleteness of her love endowment in the marriage tie. If a religious sublimation was the final happy compromise in Lincoln's life, what fardels of heartache and personal conflicts might he not have saved himself in accepting an early and true religious conversion. Such a protection has often been urged by advocates of the Christian faith, a possession often devoutly wished for by both the patient and physician when once a profound melancholia has befallen the victim.

We note that State rights—the right of a State to secede from the Union—was the first concern of all statesmen of the period before the war and even in the first year of the conflict. Lincoln, even two years after the war had begun, answered Greeley: "My

<sup>18</sup> Ward H. Lamon, *Life of Abraham Lincoln*, p. 504.

paramount object is to save the Union and not either to save or destroy slavery. If I could save the Union without freeing any slave I would do it. If I could save it by freeing some and leaving others alone I would also do that."<sup>17</sup> Even at a much earlier period he had held that "the institution of slavery is founded on both injustice and bad policy but that the promulgation of abolition doctrines tends rather to increase than abate its evils." Again, at a much earlier period when discussing the thirteenth amendment of the Constitution, Lincoln held that there was no equality of the negro with the whites either in color or in many other respects but in the inalienable rights as human beings they were certainly entitled to everything the white race enjoyed. However, Lincoln gradually discarded the States rights issue for the abolition of slavery. Lincoln was extraordinarily quick to feel the importance of transferring the motive for a long-continued struggle from a more or less academic issue to a keen personal one—one which would fire the popular imagination with glowing emotional warmth and zeal comparable to the slogan in the recent great world war in which the dominant note was to "Make the world free for democracy." Although the grinding life of toil which the downtrodden slave endured must have keenly touched Lincoln's sensitive soul, yet he seems to have taken a less personal interest in the slaves than did many another abolitionist, such as Garrison and the slave runners of the North. No doubt Lincoln was much more concerned with the general principle of freeing all sorts of oppressed peoples, and the slave incidentally. There seems to have been but one instance of Lincoln's close personal contact with the degrading treatment of the negro slaves and that was when he was in the early twenties, at New Orleans. After witnessing some of the debasing spectacles in the slave market, he said, "Boys, let's get away from this. If ever I get a chance to hit that thing (slavery), I'll hit it hard." In his later speeches and utterances he was singularly silent upon the personal brutalities practiced upon the slaves. While no doubt Lincoln sympathized with the sentimental propagandists of abolishing bodily suffering, he devoted himself to expounding the more general cause of human liberty and freedom, which, of course, included the former incidentally. His was a general plan to redress all human wrongs even to extending mercy to those who had been in violent antagonism to the abolition of slavery itself—a difficult and often misunderstood position and which the strict conservatives about Lincoln frequently

<sup>17</sup> Tarbell, Life of Abraham Lincoln, Vol. II, p. 118.

misconstrued. To many men of that memorable period who had been engaged in "force without stint," it seemed that the change which Lincoln's character underwent near the end of the war, after his favorite son's death and subsequent religious conversion, portended weakness rather than strength. It is a matter of history that the war party looked with grave foreboding upon Lincoln's general attitude of a feasible reconstruction. It seemed to many that Lincoln was about to undo the great purpose of the national struggle in allowing the South to go free from final punishment. Even in the last cabinet meeting before his assassination Lincoln showed his intent to deal leniently and fairly with the erring South when he said, "I shall bear no hate or vindictiveness toward the South. The worst of them we must frighten out of the country, let down the bars and scare them off."

On the basis of the interesting results revealed in this application of the newer dynamic psychology to an analysis of the personality of Lincoln, one may say that intensive psychological studies should be made of great national characters to throw as much light as possible upon the part which they may have played as well as to determine what influence their personal conflicts and motives may have had upon shaping the national events which they directed. Only by this broad cooperation of psychology and history are we likely to arrive at a comprehensive historical interpretation of the dominating personalities of any period.<sup>18</sup>

<sup>18</sup> I want to extend my thanks to Prof. J. Harvey Robinson and Prof. Harry E. Barnes for their critical suggestions in preparing the manuscript.

## SOME REFLECTIONS ON THE POSSIBLE SERVICE OF ANALYTICAL PSYCHOLOGY TO HISTORY\*

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### I. PSYCHOLOGY AND THE NEWER HISTORY

I am sure that all who have listened to Dr. Clark's suggestive and stimulating paper will agree that its main significance lies in the fact that it constitutes one more striking symptom of that promising tendency towards a closer co-operation between history and psychology.<sup>1</sup> Surely no one could have failed to realize how superficial have been those earlier attempts to analyze the personality of Lincoln which have been based wholly upon popular psychological concepts and premises or, still worse, have founded their interpretations upon transcendental ethics or orthodox theology. The concrete data presented by Dr. Clark is of the utmost historical value and will contribute very greatly to a better understanding of the psychology of this remarkable American who did so much to shape national policy during five of the most critical years of our history. No doubt there will still be those who will trace Lincoln's hatred of slavery back to the victory of Arminius over the Romans in the Teutoberg Forest, to the universal impulse to liberty from the Teutonic Folkmoot, to the Magna Carta—that alleged harbinger and bulwark of all subsequent liberal sentiments, or to the Conciliar Movement, but most of us will welcome with genuine relief a system of individual psychology which will throw some light upon the fundamental background of human reactions to those basic problems of order and liberty, of authority and rebellion.

It would seem, then, that, important as are the pertinent details concerning the personality of Lincoln which Dr. Clark has brought

\* Discussion of Dr. Clark's paper on Lincoln at the meeting of the New York Psychiatric Society, March 5, 1919.

<sup>1</sup> For a more comprehensive review of the development of the newer point of view in history see J. H. Robinson's *The New History* and the article on "History: Its Rise and Development" in the new edition of the *Encyclopedia Americana*. I have sought to present the relation between the newer history and psychology in an article on "Psychology and History" in the *American Journal of Psychology* for October, 1919.

out, even more significant are the general methods and premises involved—the assumption, indeed, that a national hero such as Lincoln could have had any "psychology." A generation ago such a mode of approach would have been inconceivable when, according to the psychology of innate ideas, the first cry of the infant symbolized the inborn desire of man for political liberty, or when, according to the rising science of anthropogeography in the works of Ritter and Ratzel, man was represented as merely the most nimble element in the earth's crust. The last thirty years have witnessed the rise of a radically different mechanism for viewing the problems of the human personality. The experimental psychology of the laboratory has developed a more scientific technique for investigation and a wholly new set of categories for understanding the human mind, which vary from the introspection of Tichener to the bald behaviorism of Watson. Sociology and social psychology have shown that the concept of environmental influences must be extended to include not only physiographic, but also economic, social, political and intellectual forces. To a very considerable extent the newer dynamic psychiatry has represented an attempt at a synthesis of these newer points of view.<sup>2</sup> The prolonged individual analysis gives ample scope to a real inductive introspection; the stress laid upon the element of individual experience serves to emphasize the influence of the social environment; while the view of life as a problem of adjustment is in harmony with a broad philosophy of behaviorism. It is in this latter sense that the newer interpretation of history finds itself in harmony with the new psychology. History can no longer be regarded as a succession of attempts of the world-spirit to impose itself in different manifestations upon a reluctant humanity, but must be viewed as a continually shifting process of social adjustment to new sets of environing influences and interests. The fact that this shifting or readjustment has been more rapid and more marked in the last century than in the preceding fifty millenniums undoubtedly constitutes the cause for the vast increase in mental breakdowns on the part of those unable to meet the unusual strain.

According to these newer views, the great statesman must be regarded as the product of the near perfect adjustment between the fundamental social, economic and political conditions and tend-

<sup>2</sup> For a survey of Freudian psychology from this point of view see the brief but judicious article on "Freudianism" by H. M. Kallen in the new edition of the *Encyclopedia Americana*. See also G. S. Hall's introduction to the English edition of Freud's *Psychoanalysis*.

encies of his time and the personality that best expresses these forces and can gather his adherents in a concerted attempt to realize their mutual ambitions. Both the stimulating environment and the personality which responds must be provided to make the ideal statesman. Without a pressing need for a strong central government, Alexander Hamilton could not have functioned as he did, and only a strong economic impulse to states-rights and individualism could call forth and make use of a Thomas Jefferson. Yet we cannot well imagine that with their environment and interests reversed Hamilton could have led a negative state-rights party, or Jefferson the party favoring a great extension of governmental authority. It is in this respect that the type of approach outlined in Dr. Clark's paper constitutes a real methodological advance in the study of history. The truly objective political historians, such as Osgood, George Louis Beer, Sydney George Fisher, Andrews and Alvord have at last secularized the study of American history, once sanctified by Bancroft, Palfrey and their kind. Other penetrating students, such as McMaster, Turner, Beard, Dodd, Becker and Bogart have followed these and have indicated the great importance of social forces and economic interests in American historical development. The works of this latter school, in particular, have made it difficult for even the newer variety of ideologues and theologues, such as Professors E. D. Adams and Shailer Matthews,<sup>8</sup> to conceal certain mundane traces left by the Holy Spirit as it swept over the American continent, leaving its traces in turnpikes, canals, public land scandals, slave plantations, state-banks, frontier lynchings, railroad-owned legislators, monopolized natural resources, and free-silver and agrarian agitation. This was a most important task which required no less courage than insight. What is now needed is to supplement this study of fundamental environmental influences in history by an analysis of the leading personalities who were called forth by the conditions of their time and furnished the leadership which was necessary to give coherence and political expression to the forces and interests struggling for recognition and domination. To risk the charge of sacrilege by analyzing the personalities which the historical epic in America has crowned with an hitherto inviolable halo will require even more courage than to present an

<sup>8</sup> Cf. E. D. Adams, *The Power of Ideals in American History*; Shailer Matthews, *The Spiritual Interpretation of History*. Dr. Matthews does, however, give considerable recognition to material and social factors. Cf. his *Theology and the Social Mind*.

economic interpretation of the Constitution. In witness of this, one might refer to the case of one Paul Haffer who was reported to have been convicted of criminal libel on December 29, 1916, and sentenced to four months in jail for having asserted that Washington occasionally cast a glance at the reddening wine and looked with envy upon the maid-servant of his neighbor.

## 2. SOME PSYCHOLOGICAL PROBLEMS IN AMERICAN HISTORY

Before speaking of the bearing which the new dynamic psychology has upon the analysis of the personality of leading statesmen and politicians, it might briefly be asserted that the mechanisms of modern psychiatry will also serve to throw much light upon those general policies and attitudes which have played a dominating part in our national history. Especially important in this respect is the application to mass psychology of some of the best known Freudian mechanisms. The significance of this line of approach will be apparent from the citation of a few obvious fields where its application seems likely to be fruitful. How far, for example, was the austere impurity complex of the "glacial age" of New England Puritanism a psychic compensation for economic chicanery in smuggling and the rum-trade? How far were the philosophical discussions and oratorical tirades concerning liberty, natural rights and revolution in the period following 1765 a compensation for the prevailing system of smuggling? It cannot be without significance that the leading haranguer for liberty in Boston was fed and clothed by the leading smuggler, nor that the most conspicuous name on the Declaration of Independence was that of the most notorious violater of the customs regulations. Again, it would be interesting to know why the public statements of the leading colonial radicals indicate that their fundamental loyalty to Great Britain grew progressively more intense until about July 1, 1776. It has long been suspected and recently been proved that the legalistic arguments over nationalism and states-rights during the first decade of our national history were but the rhetorical drapery which covered the economic interests from which Hamilton and Jefferson drew their supporters. Again, was not Southern chivalry a collective compensation for sexual looseness, racial intermixture and the maltreatment of the negro? Or, again, as Professor Hankins has suggested, did not the abolitionist zeal of the New England deacons pleasantly obscure the fact that they and their fathers had gained their fortunes from the rum trade with the negroes of the West Indies? Again, were Thad

Stevens and his group more eager to preserve the "natural rights" of the southern negro in the Fourteenth Amendment than were John A. Bingham and his associates to protect thereby the northern corporation's "nigger in the woodpile"? And is the present-day frenzied adulation of the sanctity and fixity of the constitution anything more than a concerted effort to protect and conserve the vested interests that have grown up under the protection of that document and its interpretations? Can one well doubt that the elaborate opinions of the Supreme Court in substantiation of its grotesque extension of the Fourteenth Amendment to protect the vested interests and to obstruct progressive legislation and constructive labor policies, through such decisions as those in the case of *Lochner vs. New York* and the *Hitchman Case*, are anything more than a disguise and a secondary rationalization to conceal or dignify its economic sympathies? Is it not most probable that the noble struggle of Judge Gary for the fundamental principles of American liberty and the eternal rights of man in the name of the "open shop" is but a lame effort to arouse public support for an attempt to preserve intact a system of industrial oppression that has been unsparingly criticized in the report of so moderate and distinctly capitalistic an organization as the Interchurch World Movement? Is not the unwillingness of the capitalistic press to publish adequate accounts of movements and events favorable to socialistic and labor groups analogous to the tendency of the individual to ignore or obscure painful experiences? Certainly the studies made by the *New Republic* of the news accounts of the *New York Times* covering the Bolshevik régime in Russia and the recent steel strike reveal something very similar to the defensive mechanism of the neurotic patient in avoiding painful or distasteful facts and experiences—in other words, dodging reality.

Even more promising, of course, will be the application of the new psychology to the interpretation of the personal traits of the leading figures in our history. Dr. Clark's analysis of Lincoln is but an indication of the probability that few important statesmen can be found who will not yield ample material for scientific analysis, to the greater clarification of the motives for their public acts and the better understanding of their personal characteristics. Washington, with his unusual "Jehovah complex" combining Olympic detachment with a Jacksonian temper; the prodigious lust of Hamilton for the development of an authoritative political system; the inferiority and anti-authority complexes of Jefferson with their

extensive elaboration and justification in ten thick volumes of letters and public documents; the remarkable development of a "spotless soul" in James Monroe after his part in many questionable episodes such as the violation of his word in the publication of the Reynolds' documents; the "Jehovah Complex" and the sadism of Andrew Jackson, who was so intolerant of opposition as to be unable to complete a sentence in public debate without choking with anger; the love that Douglas possessed for union and authority which led him to break with the secession element in his party; Conkling's inflated ego and intense vanity which made it possible for the "Turkey-Gobbler" epithet to defeat and nearly wreck the Republican party; the "psychosis of sanctimony" which could bear the Crusader from Lincoln, Nebraska, unabashed through the slough of agrarianism and free-silver; the remarkable combination in Roosevelt of a Hamiltonian zeal for the "Big Stick" with an almost Jeffersonian sensitivity to public opinion; and the universally admitted enigma of our present chief executive—these are but a few of the interesting cases where the new psychiatry can doubtless contribute very greatly to the more complete mastery of American history. Finally, it should be noted that modern dynamic psychology proves that different methods and standards must be adopted in interpretative historical biography if it is to be more than a contribution to descriptive literature. Vital biography must deal with those intimate features of private life which reveal the deeper complexes in the personality, and cannot content itself with a superficial presentation of certain objective achievements nor accept as valid expressions of doctrine which may be only elaborate forms of disguise or extended secondary rationalization. In particular, special attention must be given to childhood experiences, for it is a cardinal fact of analytical psychology that the complexes which determine the major outlines of personal conduct are formed and largely fixed during the period of childhood and adolescence.

### 3. THE PERSONAL TRAITS AND PUBLIC POLICIES OF HAMILTON AND JEFFERSON IN THE LIGHT OF PSYCHOLOGY

At Dr. Clark's suggestion I shall conclude my comments with a brief sketch of the light which the newer psychology throws upon the statesmen who shaped our early national policy—Alexander Hamilton and Thomas Jefferson. It was these two men who set in motion, through their leadership of contending interests, the forces and tendencies which broke into active conflict in the period of Lin-

coln. The general setting of the problem is well-known, namely, Hamilton's immoderate love of order and authority and his persistent attempt to bring this ambition into realization, and Jefferson's hatred of authority, his sense of inferiority before the public, and his abnormal sensitiveness to public opinion. About all that is needed is to state the well-known facts and allow them to be translated into psychological terminology. The major outlines of the fundamentally different attitudes of Hamilton and Jefferson have been admirably summarized by Professor J. P. Gordy in the following paragraph:

The idea for which Jefferson stood was the precise opposite of that which constituted the ruling principle of Hamilton's political life. The ruling idea of Hamilton was his love of justice, stability, and order; the ruling idea of Jefferson was his love of liberty and his belief in its practicability to a greater extent and on a larger scale than the world has ever seen. The one thought the supreme need of society was a government strong enough and intelligent enough to enforce justice and preserve order; the other regarded liberty, and a government too weak to curtail it, as the supreme political good. The one saw in the anarchical tendencies of the states and of the ignorant classes of society the greatest danger that confronted the new government; the other saw in the tendency of all governments to govern in the interests of a class the greatest danger that confronted the American people, and in the jealousy of the state governments "a precious reliance" against despotism. Hamilton, despite his fundamental allegiance to order, was devoted to liberty, but he thought the centrifugal tendencies of society were so powerful that liberty would degenerate into anarchy unless it should be kept in bounds by a strong government—a government in which the intelligent and property-loving classes be given so large a share of power that they could be used as a dike against the rising tide of democracy. Jefferson, despite his passion for liberty, was a friend of stability. But he believed that stability would grow into tyranny unless it should be entrusted to the intelligent self-interest of the masses. The one thought it better to risk the tyranny of a strong central government—though he would have diminished the danger as much as possible by giving to the representative of the masses the power to veto any law—than to put order and stability in jeopardy; the other would risk the anarchical tendencies of a weak central government rather than endanger liberty. The thought of the one was constantly dwelling upon the turbulence of democracy, upon the necessity of erecting barriers against popular tumults; the other asserted that "whenever our affairs go obviously wrong the good sense of the people will interpose and set them right."<sup>4</sup>

Such is the problem stated in its "manifest content"; let us see what a psychological analysis reveals.

When one keeps in mind the party interests which each repre-

<sup>4</sup> J. P. Gordy, *Political History of the United States*, Vol. I, pp. 132-3.

sented, it is not difficult to see why they emerged as leaders. In the Federalist party were the capitalistic and commercial classes who wanted a strong and stable national government, to protect business, restore credit and give firmness and permanence to the industrial order. In the Jeffersonian Republican party were the agrarian interests—those who desired to dodge debts and taxes, wanted free trade, and a weak and economically conducted central government. In the doctrines of states-rights, strict interpretation of the constitution and the blessings of liberty and democracy they found the shibboleths under which to mask their deeper aims and interests.<sup>5</sup> It would be manifestly futile to search for the deeper motives in this contest in the legalistic arguments over the interpretation of the constitution. As Hamilton himself once expressed this point in quite a different context, "The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the hand of the divinity itself, and can never be erased or obscured by mortal power."

It is obvious that the successful leader of the Federalist had to be a man deeply imbued with a loyalty to the ideal of extensive authority and one who would boldly face, indeed, even anticipate, reality and create out of the chaos of the contemporary anarchy of the Confederation a coherent and powerful national state. A man better adapted to meeting this emergency than Alexander Hamilton could scarcely be imagined.<sup>6</sup> There is no large volume of facts extant with regard to Hamilton's childhood, but such details as are known clearly indicate that his youth was spent under conditions ideally adapted to the production of a dynamic and constructive character, searching out after and conquering, rather than retiring from, reality. So loose was the family tie in Hamilton's case that there was a persistent rumor that he was an illegitimate child. That sainted New Englander, John Adams, in a letter to Jefferson in 1813, graciously and generously referred to the departed statesman as "the bastard brat of a Scotch peddler." The facts appear to be

<sup>5</sup> Cf. C. A. Beard, *Economic Interpretation of the Constitution of the United States, and Some Economic Origins of Jeffersonian Democracy*; O. G. Libby, *Geographical Distribution of the Votes on the Constitution in 1787-8*.

<sup>6</sup> For the details as to Hamilton's parentage and personal characteristics see Allen McLane Hamilton, *The Intimate Life of Alexander Hamilton*, chaps. i-ii; John Church Hamilton, *Life of Alexander Hamilton*; F. S. Oliver, *Alexander Hamilton*, pp. 15 ff.

that his mother left her first husband, whom she had been forced to marry against her will, and lived in conjugal relations with Hamilton's father until after Hamilton's birth, without having been able to secure a divorce from her first husband. The charge of illegitimacy was stressed chiefly by slanderous enemies. Yet it is true that Hamilton knew little of the normal family life. His mother died when he was but eleven years of age. His father's business failures threw Alexander upon the support of his mother's family. His contact with his father was very slight from that time onward and offered no opportunity for male parental domination and the development of that anti-authority complex which distinguishes the ardent apostle of liberty. Indeed, all of his biographers note Hamilton's unusual affection for his father, of whom, significantly, he had seen so little. This continued down to his father's death in 1799 and he frequently tried to get his father to come and live with him. By his mother's family he was treated from the first as "a little man" and was quickly put into touch with the practical problems of reality by being placed as a clerk in the warehouse of Nicholas Cruger, a merchant of St. Croix. A letter written to a boyhood friend while a clerk indicates the early appearance of the positive disposition which characterized Hamilton's entire career:

To confess my weakness, Ned, my ambition is prevalent, so that I contemn the grovelling conditions of a clerk or the like, to which my fortune, etc., condemns me, and would willingly risk my life, though not my character, to exalt my station. I am confident, Ned, that my youth excludes me from any hopes of immediate preferment; nor do I desire it; but I mean to prepare the way for futurity. I'm no philosopher, you see, and may justly be said to build castles in the air; my folly makes me ashamed, and I beg you'll conceal it; yet, Neddy, we have seen such schemes successful when the projector is constant. I shall conclude saying, I wish there was a war.

His aggressive and creative faculties from his youth on put him in the forefront of those who were confronting with courage and resolution the stern realities of the Revolutionary and "critical" periods. It is significant that at first Hamilton opposed revolution and aligned himself with the Loyalist element, and, that when a visit to Boston had convinced him of the necessity of revolution, he was ever more interested in the creation of a substitute for the political authority of the British Empire than in the assurance of success in the rather negative task of achieving freedom from imperial control. His writings in Holt's Journal as early as 1775-6 indicate that he fully sensed the need for a strong union among the

colonies. The record of his fragmentary and private writings during the time that he served as Washington's secretary from 1777 to 1781 indicate that he was sublimating the routine of military life in plans for stronger union and an improved system of national finance. From 1780 to the formation of the constitution he was ever active in agitation for the creation of a strong federal government and a reorganization of the national financial system. Late in 1779, he had addressed an anonymous letter to Robert Morris urging a national bank. In the late summer of 1780 he wrote his famous letter to Duane condemning the prevailing political anarchy and Congressional incompetence and urging the establishment of an effective central government. In the spring of 1781 he sent to Robert Morris an elaborate scheme for a national bank. His writings in the *Continentalist* from February to August, 1781, were bitter criticisms of the Confederation and a plea for union under a powerful common authority. At this early date he had said:

An extreme jealousy of power is the attendant of all popular revolutions. In a government framed for durable liberty, not less regard must be paid to giving the magistrate a proper degree of authority to make and execute the laws with rigor, than to guard against encroachments upon the rights of the community. Societies whose true aim and only security against attack lies in a close political union, must either be firmly united under one government, or there will infallibly arise emulations and quarrels; this is in human nature. There is something noble and magnificent in the perspective of a great federal republic closely linked in the pursuit of a common interest, tranquil and prosperous at home, respectable abroad; but there is something proportionately diminutive and contemptible in the prospect of a number of petty states, with the appearance only of union, jarring, jealous and perverse, without any determined direction, fluctuating and unhappy at home, weak and insignificant by their dissensions in the eyes of other nations. Happy America, if those to whom thou hast entrusted the guardianship of thy infancy know how to provide for thy future repose, but miserable and undone if their negligence or ignorance permits the spirit of discord to erect her banner on the ruins of thy tranquility.<sup>7</sup>

Certainly in 1781, when the country had just required four years to be able to agree upon so feeble a central government as that provided by the Articles of Confederation, nothing seemed more remote from realization than the Hamiltonian dream of a strong federal government, but he threw himself into the struggle with vigor. He worked for unity as a member of the Confederate Congress from

<sup>7</sup> The Works of Alexander Hamilton, edited by H. C. Lodge, Vol. I, pp. 244, 245, 254, 286-7. This citation has been abridged and arranged.

1782-3 and carried on a correspondence with Washington in which both agreed that heroic measures were imperative if the country was to be saved from anarchy. In 1786 he turned the Annapolis Convention into a preliminary conference demanding the calling of the federal constitutional convention which met in Philadelphia in the summer of the next year. His plan for a new government, delivered in the convention on June 18, 1787, provided for so extreme a form of centralized power that even he himself scarcely hoped that it would be seriously considered, but it helped towards union by making the more practicable schemes appear less terrifying by comparison. Hamilton's magnificent contributions to the cause of the erection of a strong central government through his writings in the *Federalist* are too well-known to require more than a passing reference, while his personal influence was of the utmost importance in inducing New York state to ratify the constitution. As Secretary of the Treasury in Washington's administration and the great constructive statesman of early nationalism, he did more than any other man to establish the power of the central government and make order and stability realized facts rather than shallow aspirations. To a very large degree our strong federal government has been but a collective appropriation of the authority-loving and reality-conquering personality of Alexander Hamilton.<sup>8</sup>

At the opposite pole in his attitude towards political authority was the "Sage of Monticello" who led the forces of negation under the mask of democracy and liberty. The evidence regarding Jefferson's early life is as ample as that concerning Hamilton is scanty. It has been gathered especially by his worshipful biographer, Randall.<sup>9</sup> The facts reveal a boyhood experience of exactly the type suited to developing an abnormal anti-authority complex. His father, Peter Jefferson, was a gruff giant with a tremendous temper and was reputed to be the strongest man in that part of Virginia. Thomas, a slight and pallid youth, recoiled in horror from the father when the latter was in his fits of anger. As his father

<sup>8</sup> On this subject see H. J. Ford, Alexander Hamilton; W. G. Sumner, Alexander Hamilton; and Oliver, op. cit., Books II-III.

<sup>9</sup> H. S. Randall, The Life of Thomas Jefferson, Vol. I, especially pp. 13-17, 33, 41, 62-4. Cf. also James Schouler, Thomas Jefferson; and D. S. Muzzey, Thomas Jefferson.

It is significant that Jefferson's antipathy to his father was so infantile and deep-seated that it was scarcely ever raised to consciousness. He frequently speaks of his father in his writings in a reverential and awe-inspired attitude. This, of course, made the disguised and substituted forms of outlet for this repressed revulsion all the more vigorous and extreme.

died when Thomas was fourteen years of age, the latter never had an opportunity to bring the "father image" to an adult level and it always remained to him as the towering, impressive, self-reliant parent. He was brought up by his mother along with six sisters. His mother was an eminently feminine type—cheerful, active and sweet-tempered. In none of his letters or writings does Jefferson ever speak of his mother in a rôle of authoritative guidance. For his eldest sister Jefferson developed a remarkable attachment and grieved deeply at her untimely death. In 1762, at the age of nineteen, he made a rather faint-hearted step towards matrimony. He asked a neighborhood belle, a certain Rebecca Burwell, if she would marry him, but stipulated that he would not be ready to wed until he had finished his legal studies and spent an indefinite period abroad. It can scarcely be a cause for surprise to learn that she married another man within the next few months. Ten years later, he screwed up his courage to the point of marrying the widow of a friend. She died in 1782 and Jefferson never remarried. He always found most pleasure in the company of elderly ladies or those with a philosophic tendency—in other words, those old in wisdom.

The major characteristics of Jefferson's character have long been well-known, though they have not been analyzed according to the principles of the newer psychology. First and foremost should be placed his "anti-authority" complex, which was disguised and elaborated in his famous policies and theories of democracy and liberty. This was not a mere objection to political authority, but to all forms of external coercion. In one of his most quoted statements he said: "I have sworn on the altar of God eternal hostility to every form of tyranny over the mind of man." His very advanced attitude in regard to religious matters—namely, his total revolt from all authoritative forms and phases of religion—was so universally known as to make the epithet of "Atheist" a favorite campaign slogan of his enemies. While Jefferson was too much of a philosopher to deny the necessity of some form of political control, he would not admit that any legitimate government should curb the natural rights of man; rather he held that the sole function of government was to guarantee those rights which man had brought along with him from the state of nature. To such a personality the contract theory of the origin of government, based on the idea of consenting to authority and maintaining a complete popular control over its operation, was much more congenial than the divine-right doctrine. As might be expected from one with "a

grudge against the Old Gentleman," Jefferson was especially severe in his criticism of the theory that political authority had originated in the patriarchal family—primitive man, he held, had dwelt in near perfect liberty. As might be anticipated, Jefferson obtained a considerable degree of psychic release from this complex by vigorous assaults upon kings, in general, and upon those of contemporary Europe, in particular. Of these most obvious and, to a man of Jefferson's complexes, most repulsive symbolic personifications of authority he said in a typical passage:

While I was in Europe I often amused myself with contemplating the characters of the then reigning monarchs of Europe. Louis XVI was a fool of my own knowledge, and in despite of the answers made for him at his trial. The King of Spain was a fool, and of Naples the same. They passed their lives in hunting and despatched two couriers a week one thousand miles to let each other know what game they had killed on the preceding days. The King of Sardinia was a fool. All these were Bourbons. The Queen of Portugal, a Braganza, was an idiot by nature, and so was the King of Denmark. Their sons as regents exercised the powers of government. The King of Prussia, successor to the Great Frederick, was a mere hog in body as well as in mind. Gustavus of Sweden, and Joseph of Austria were really crazy, and George of England, you know, was in a straight waistcoat. There remained, then, none but old Catherine, who had been too lately picked up to have lost her common sense. In this state Bonaparte found Europe, and it was this state of its rulers which lost it with scarce a struggle. These animals had become without mind and powerless, and so will every hereditary monarch be after a few generations. Alexander, the son of Catherine, is as yet an exception. He is able to hold his own. But he is only of the third generation. His race is not yet worn out. (However, Jefferson lived to see Alexander become as unbalanced mentally as any of the monarchs mentioned above, unless it be George III.) And so endeth the Book of Kings, from all of whom may the Lord deliver us.<sup>10</sup>

Government, Jefferson held, must not only be conducted so that the majority will be free from the tyranny of the one or the few, but also so that the majority can never illegally oppress the minority. Like Tom Paine he would have no unlimited domination over any part of the citizens. Not only would Jefferson severely limit the governmental authority, but he would also decentralize it and give the widest powers to the local units. "It is," he said, "by dividing and sub-dividing these republics, from the great national one down through all its subordinations, until it ends in the administration of

<sup>10</sup> The Works of Thomas Jefferson, Washington edition, Vol. V, p. 514. As a classified guide to Jefferson's thinking Foley's Jeffersonian Cyclopedias is indispensable.

every man's farm by himself ; by placing under each one what his own eye may superintend that all will be done for the best." Not only would Jefferson limit and decentralize government, but as an added protection he would provide for a systematic revision of the constitution every nineteen years, so that no generation should be governed by the rules of the preceding—symbolically, perhaps, so that the child might escape from the authority of the parent! Finally, if all these limitations upon authority did not suffice, Jefferson suggested that "a little rebellion now and then is a good thing" and that the "tree of liberty should occasionally be refreshed with the blood of tyrants." Jefferson was so insistent upon maintaining a permanent organ for criticizing the government that he once contended that it was better to have newspapers without a government than a government without a free and fearless press. And, again, is it not quite possible that Jefferson's well-known aversion to the judiciary was due as much to his instinctive dislike of the political organ or department most generally identified with the maintenance of law and authority as to his personal dislike of John Marshall? Then, it can scarcely be doubted that Jefferson's advocacy of entrusting a greater degree of authority to the people—in other words, his defence of democracy against aristocracy—was quite as much motivated by his hatred of the centralization and extension of authority, especially in the hand of his Federalist opponents, as by any love of the masses, whom he certainly did not trust except when they chose a man with the wisdom of Thomas Jefferson to guide their destinies with safety and moderation. In a very real sense the Jeffersonian democracy can be regarded as an elaborate disguise and secondary rationalization of his innate revolt against authority and it is as accurate to say that American democracy may be traced back to the recoil of the pallid youth of Shadwell from his gigantic and formidable father as to hold that it derives its origin from the Teutonic folk-moot or opposition to the political and economic program of Hamilton.

With the preceding brief review of Jefferson's attitude towards authority in mind it is not difficult to understand his part in American political life—his work as a radical Revolutionist in 1776 and the enthusiasm with which he evened up the old score with his father by striking off the memorable list of grievances against George III; his teaching of theoretical and practical revolution to the French; his leadership of the opposition to Hamilton's program of centralization and the extension of political authority; his threat

of nullification in the Kentucky Resolutions; and his inability as President to take a firm and consistent attitude towards the pressing problems of his time. It has, of course, been alleged that his purchase of Louisiana was a greater extension of governmental authority than any of Hamilton's acts. While this may, perhaps, be so in a legal sense it is not so from the standpoint of the psychology of authority; the addition of Louisiana may have been a severe strain on the constitution, but it involved no extension of repressive political authority. Indeed, it may well have been regarded by Jefferson as a move to insure greater liberty. He once said that he believed that liberty and democracy could endure only in a state predominantly agricultural, and perhaps he felt that by adding thousands of square miles of virgin territory he was insuring the existence of another century of American liberty.

Along with Jefferson's violent reaction against authority, should be put the complex which frequently accompanies this attitude, namely, the ever-evident feeling of inferiority. It is well-known that he was a miserable public speaker; that he avoided delivering speeches when possible and, when he could not escape, read them in an ineffective manner; that as Vice-President he drew up the first elaborate manual of parliamentary procedure in this country in order to avoid being called upon to make sudden decisions unaided in face of a crowd. Unable to meet the public directly from the platform he turned to letter-writing and party organization by intrigue and instigation. As a letter writer no other man in American public life has at all approached him. He showed himself a master of intrigue and shrewd insinuation, of subtle flattery and compelling powers of suggestion. And his ever active tendency towards distrust, suspicion and misgivings led him, even in the days before the typewriter and carbon-paper, to make exact copies of the twenty-five thousand letters that his editors estimate that he wrote during his lifetime. Again, this type of mind is particularly inclined towards finding hidden and invidious motives in the acts of opponents and, accordingly, it was not difficult for him to imagine Hamilton and John Adams planning a coup d'état to establish a monarchy and insure the rule of the "rich and well-born" or to believe that Hamilton must have been in league with the profiteers that speculated in national securities during the early days of financial reconstruction. Further, this Jeffersonian type of personality is invariably unduly sensitive to public opinion and is guided by such pressure, if indeed its ultra-sensitiveness does not enable it to antici-

pate slightly the trends in the popular mind and adapt its policies accordingly. It is to this quality that most students of the period usually ascribe Jefferson's great powers as a political leader. Mr. Morse says of this trait in Jefferson:

He never missed an opportunity of dropping his plummet into the mighty depths beneath the upper classes; and if he discovered their profound currents to be in accord with his own tendencies, as he always expected and generally did, he refreshed his weary spirit with the instinctive anticipation that these would control the course of the country at no distant time. Herein lay his deep wisdom; he enjoyed a political vision penetrating deeper down into the inevitable movement of popular government, and further forward into the future trend of free institutions than was possessed by any other man in public life in his day.<sup>11</sup>

It is easy to understand how a man with these traits joined to one of the most superb intellects in American history became the most astute political leader of the organizing and instigative type in the history of American government.

It is not supposed that this brief psychological analysis of the opposing characters or personalities of Jefferson and Hamilton—or rather this hasty review of the well-known facts that reveal their personalities—will in any way lessen the value of the analysis of the general social and economic environment which furnished them with the appropriate forces to lead, but it may help in some slight degree to explain why they emerged as leaders and took the positions that they did, and it may indicate that these two basic character types, so familiar to the psychologist, left an unalterable impression upon the formative period of our country's political institutions.

<sup>11</sup>J. T. Morse, *Thomas Jefferson*, pp. 115-16.

## A PSYCHOANALYTIC STUDY OF MANIC DEPRESSIVE PSYCHOSES

By LUCILE DOOLEY

This study was undertaken primarily with a view to determining whether or not psychoanalysis could be applied to the severe cases of manic depressive psychosis with beneficial results. The psychoanalytic literature dealing with this psychosis is discouragingly meagre. Karl Abraham in an article published in the *Zentralblatt für Psychoanalyse*, 1912,<sup>1</sup> reported several cases of depression which he had treated with success. Stekel in an article published soon after<sup>2</sup> on the Terminations of Psychoanalytic Treatments observes that the results are usually unfavorable in manic-depressive cases. Hoch, in his Study of the Benign Psychoses,<sup>3</sup> gave an analysis of the manic-depressive character, pointing out the psychological factors involved in developing the attack and indicating the manner of approach to the problem. Following this work, Campbell<sup>4</sup> and Clark<sup>5</sup> published brief psychoanalytical studies of cases calling attention to the relation of the psychotic behavior to the previous emotional experience of the patient. Clark felt that analysis was in most of his cases an effective therapeutic measure, applied either in the depressed or the normal interval. Other writers have from time to time called attention to the wishfulfilling unconscious mechanism at the basis of the psychosis. The cases reported, however, are as yet too few to encourage the psychoanalyst to attack this form of mental disorder with the same hopeful and free spirit which he brings to the neuroses, psychoneuroses and even to schizophrenia.

<sup>1</sup> Abraham, Karl, *Ansätze zur psychoanalytischen Erforschung und Behandlung des Manisch-Depressiven Irresein und verwandte Zustände*, *Zentralblatt für Psychoanalyse*, B. II, No. 6.

<sup>2</sup> Stekel, W., *Terminations of Psychoanalytic Treatment*, *Zentralblatt für Psychoanalyse*, B. III.

<sup>3</sup> Hoch, August, *Study of the Benign Psychoses*, *Johns Hopkins Hospital Bulletin*, May, 1915.

<sup>4</sup> Campbell, C. M., *On the Mechanism of some cases of Manic Depressive Excitement*, *Medical Record*, New York, 1914.

<sup>5</sup> Clark, L. P., *Some Therapeutic Considerations of Periodic Mental Depression*, *Medical Record*, New York, 1918.

The difficulties in the way of the analytic procedure are many and the results doubtful and this is especially true where the prevailing type of disorder is the manic phase. A majority of the cases reported have dealt with depressions. In the depressed phase the patient is listless and may be mute and thus is rendered inaccessible by his lack of ability to bring his own thoughts to bear on the problems set by the analysis. In the manic phase, his volubility, flight of ideas and inability to fix his attention for more than a moment make true analysis impossible, though close observation will reveal much of the inner content of his mind, knowledge of which can later be used for analysis. In the normal intervals which usually occur in manic-depressive cases, the whole difficulty, with the thoughts and feelings of the disturbed period, is repressed from consciousness, and the patient has a decided aversion to recalling any part of it. A powerful resistance, both voluntary and involuntary is met with. The personality of the manic depressive individual also presents an obstacle. Those who manifest frequent manic attacks are likely to be headstrong, self-sufficient, know-it-all types of persons who will not take suggestion or yield to direction. They are "doers" and managers, and will get the upper hand of the analyst and everyone else around them if given an opportunity. They welcome the analyst because he gives them a chance to talk about themselves but have little idea of improving the opportunity for their own cure. The transference seems good but the analyst is really only an appendage to the greatly inflated ego. One of my patients remarked, illustrating this: "I like Dr. D. because she is the only person who will let me talk all I want to."

When the patient is depressed his hopelessness and feelings of unworthiness prevent his making much effort, even when the psychomotor retardation is overcome. Moreover the conflicts which distress this class of patients appear so deep-seated, so intimately bound up with the very springs of his mental life, that there is danger in meddling with his repressions. A suicide in a depressed patient, even a homicide in a manic, may be the result of incautious delvings into his inner life. He cannot face himself when seen in the mirror of analysis, and must have his repressions, his self-concealments. The successful cases have not been the most severe, and probably have been mostly persons whose education fitted them to coöperate in analysis. They were able to objectify their difficulties to a certain extent.

The cases selected for report here did not present very promising

material from a therapeutic standpoint. They are people of middle age, little educated, with the exception of two who had a sort of finishing school education, with narrow and rigid outlook on life. It was difficult for them to grasp the simplest concepts of psychoanalytical science, such as the concept of the unconscious, of conflict, and of repression. The religious beliefs of several made them hostile to these ideas and because they had long ceased to be plastic, they did not readily change their habits of thought. Three out of the five patients here reported had a history of previous attacks. The time that has elapsed since the work was done is insufficient to show whether or not seeming improvement will be permanent. All but one of the cases showed that analysis had some effect, as I believe the appended histories will prove.

A second purpose of this study was to trace the symptoms of the psychosis back to phases of character development and to the specific crises in the lives of the patients where the arrest of emotional growth occurred. This has been done in general by many writers but few have reported in detail on the manic cases. It has been said that the manic is distractible and at the mercy of his environment, and this is true, yet the majority of the things he says and does are more intimately related to the underlying ideas and feelings that distress him than to anything in his external environment. In spite of his "flight into reality" (White, *Outlines of Psychiatry*, pp. 127, 128) he seldom, so far as my observation of cases goes, gets away from his grievance. He talks of it in hints and references, even though he does it in a dismally hilarious manner. In giving these cases I have not expected to bring out anything new in the psychology of the manic but only to increase the amount of published data on the subject, confirming the view that this psychosis also is a result of mental or emotional conflict and repression, being of the compensatory type. The manic in his excitement speaks out quite frankly the wish that is kept out of even his secret conscious thought at other times. It is this frankness that contributes the most valuable support to the psychoanalytic theories and as such is perhaps worth reporting.

*Case 1.*—This woman, fifty-four years of age, had her first psychosis, a manic attack, thirty years ago. Other attacks, of both manic and depressive phase, followed at intervals of from one to fifteen years, while for the last eight years previous to 1919, excitements have occurred annually with occasional depressions and brief remissions. She has had three admissions to this Hospital, the last in 1912, and three admissions to a private sanitarium.

The patient comes of a good family, though always poor, and has great pride of ancestry. Other mental disease in the family is not on record, save that several relatives are eccentric. Her parents were not happy together, the father being Protestant, the mother Catholic, which was a source of mental suffering to the patient. One sister is an unstable character, has been twice unhappily married, and is suspected of intemperance. The mother, who had hypertrichosis like that of the patient, died of cancer of the breast at the age of fifty-five. The father was dissipated in early life and died of heart disease at sixty.

The patient was a delicate, much-petted child, the only one for the first eight years of her life, the two preceding her having died in infancy. She received much attention from a large circle of relatives and from her playmates who were all older than herself. Besides the usual diseases of childhood she had pneumonia and at one time a fractured clavicle. From her second to her fifth year she suffered frequently from nausea at night and was therefore allowed to sleep with her father in order to be cared for. It seems likely that the attacks became psychogenic for the purpose of continuing this pleasure. She had difficulty in learning to speak plainly and to overcome this had lessons in phonetics. The mother was strict and the father often protected her from punishment, hence her early attachment to him was stronger, but in adolescence she grew closer to her mother and was torn between the two, as they did not agree. Menses were established at eleven with dysmenorrhea. She got the idea that she was the only person thus afflicted and welcomed this new addition to the rôle of suffering she fancied herself destined to play because of her frequent illnesses and the amount of attention they attracted. She had no adequate sex instruction and obtained what was practically her first knowledge from listening to a sermon on the *Incarnation*, when she was twenty years old. The facts there disclosed filled her with amazement, but also with a sense of gratification that she had at last got hold of vital truths. She did not consider the sermon too broad. She never would acknowledge that she had any unsatisfied curiosity, but the fancies and speculations expressed during her psychosis indicated that she had. In a former paper I spoke of the effect on the emotional development of the child of timely and adequate sex instruction. None of the cases reported here had such instruction.

The patient felt that her mother neglected her in her early years because of grief for the loss of a little brother who died of enteritis.

She has herself had frequent attacks of enteritis. She reports several attacks of bladder trouble for which she was treated in early life and describes them as resembling an attack her father had when she was seven years old. Evidence of her early fixation upon her father comes out in her memories of her childhood. She was born just at the close of the Civil War and hence heard much of the controversy between North and South. Her mother's people were Southern in sympathy; she heard many war stories from her maternal uncle, and, as her father said little, she supposed him to be southern also. When she learned that he had fought for the Union, she cried with disappointment, and her mother told her father of her feeling. This turned the child's sympathies the other way; she tried to make up for her Southern sympathy by lavishing devotion on him and came to regard his sword and his blue uniform with exaggerated reverence. The sword takes its place later among her phallic symbols as does the flagpole on the lawn—reported as her earliest memory—on which the flag was raised each morning and lowered each evening. The attachment of the phallic symbol to the father was perhaps brought about the earlier by his illness mentioned above, during which she was in his room constantly and even assisted the nurse by holding the urinal for him.

She had a governess until the age of nine and then attended private schools, graduating at eighteen with honors. She was considered unusually bright. Her father was an Under-Secretary in Washington and allowed her to assist him in his clerical work. She took a great deal of interest in political and diplomatic matters, had many friends in official circles and acquired considerable culture of a superficial sort.

Her mother's health failed when the patient was about fourteen and the child took on much of the responsibility of housekeeping. In addition to this she had the care of her grandfather who was very deaf. When she grew tired and unwell her father intervened, as usual, to relieve her. She became more than ordinarily dependent upon his guidance and care, followed his hygienic prescriptions and took great pleasure in doing this. So great was her attachment to her father that one of her suitors clearly recognized in him his real and powerful rival.

In the autumn of 1889, when she was twenty-three years old, she was tired and nervous, so was sent by her father to visit relatives in W—. She lays special stress on the fact that she went thither at her father's desire, in order to fasten on him responsibility

for what happened. Here she became engaged to, or rather arrived at an informal understanding with a distant cousin, Henry, with whose family she was staying. They were not altogether congenial; he was ten years older than herself and had many peculiarities of character which made a happy union between them doubtful. She thought he resembled her mother with whom she had never got on easily. On the other hand she felt that Henry was not appreciated by others and wanted to make it up to him. He suffered with indigestion and had to have special food prepared, a service sometimes neglected by his family. His sister made up for her negligence at times by giving him milk toddies, which the patient thinks was directly responsible for his subsequent intemperance.

One Sunday morning early in November she went with Henry for a horseback ride to Y—. A heavy storm came up, her horse became frightened and bolted. She was thrown, and, as it appeared later, her back was injured. When her cousin came up she was sitting beside the road trying to put up her hair, but was unable to control her hands. She was dazed and did not know how she got there, as she knew she was thrown on the *other* side of the road. He helped her up to her horse and she managed to ride back to Y—but continued in a confused state not seeing or feeling clearly. At some point before remounting she thinks she roused to find her head resting on her cousin's breast. They rested at Y—for a short time, then returned in a buggy. She was very faint during the ride and her cousin supported her with his arm much of the time, although she attempted at intervals to sit erect. She is in painful doubt as to what might have happened while she was semi-conscious. Reaching home a little after dark she went at once to her room, while Henry was met at the door by a messenger calling him away on important business. Hence he failed to explain the incident as she had expected he would. The family were curious, and, as she thought, a little suspicious. Next day she carried out her previous plan of going on to N—for a visit. While there she began to suffer great pain in her back, was confused and probably incoherent, so her parents were sent for and they took her home. They felt strongly that Henry should come and explain, that such an experience as she had passed through was compromising to the girl unless explanations were made. She felt that the incident made her marriage certain and was at first very happy to have it settled. But after a time, as Henry did not come to make things right, she began to fear that they would not be married. Her pride was severely

wounded and her former doubt about the possibility of happiness with him came back. There was a double conflict—between love and fear of Henry, and between love of parents and love of Henry, as they now opposed the marriage. She conceived a fancy that she might have been married to him while unconscious in the course of the drive at the old Swedish church they had passed, of which he had given her a drawing together with others of his sketches of historic places. The marriage would, of course, justify whatever had been irregular in her conduct during the drive. She did not give way to this irrational fancy for some weeks, but as physical suffering continued and the emotional situation was not adjusted, she became more and more disturbed and excited. A gynecologist was called who made an examination, found a displaced uterus, and gave her several treatments. An innocent remark she made during the course of the examination caused her mother to say that the doctor might think she had not been brought up properly. This experience with the doctor increased her excitement and entered into delusion formation later.

Early in December, three weeks after the onset of her excitement, she was placed in a sanitarium, where she remained nearly a year. Upon recovery she took a place as private secretary. For a year she was well, then following an attack of her bladder trouble, suffered a depression and was treated for eight months at the sanitarium.

The affair with Henry was over but a gentleman much older than herself, who had previously stood aside for Henry, was now asking her to marry him. Her father was opposed to this marriage and she was not certain of her own feeling, so never married him, but this man enters as much as Henry into her fantasies. The choice between them was like the choice between father and mother. While she had refused him she did not really consider the refusal final and was reconsidering when a quarrel between her father and the gentleman broke off all relations. She long hoped for a reconciliation, and only last winter, when she was in a somewhat irritable and semi-delusional state, wrote him a letter proposing marriage.

In 1896 her mother died and her father in 1899. She had much nursing and housekeeping care, not only of her parents but of other aged or invalid relatives who lived with them from time to time. There was some unpleasantness about the distribution of property. She felt that her father and mother had, in helping various cousins to an education, done more for others than for her. All these cir-

cumstances inspired the feeling that she had been consistently sacrificed to her family, and for this she compensates by exalting the family importance.

After her parents' death she took a course in library science, becoming a librarian in Brooklyn for a year. Here she had diphtheria and pertussis, followed by throat trouble for which change of climate was advised, so she gave up her work. Subsequent to this disappointment she was told of some irregularities in the conduct of her favorite sister. An excitement supervened and during a violent manic attack lasting six months she was again treated at the sanitarium. This was in 1904, thirteen years after her last preceding attack. Recovering from this she taught school for five years. Then in 1909 she studied hard and took an examination for a position in the Census Bureau. Just before the examination she had had a long siege of nursing the aunt, who had taken the mother's place in the home and with whom she often came in conflict. She refuses to see this aunt when excited and makes many charges against her. After the examination she visited her childhood home in the country and while there, with memories of her parents crowding upon her, she began to show symptoms of excitement. Her condition became worse and she was placed in St. Elizabeth's Hospital November 9, 1909.

This was the first attack of which we have a full account. For some days before the onset of this manic attack which was typical of those which have succeeded it, she complained of somatic disturbances, similar to those felt after the accident which preceded the first excitement. She felt very severe pains in her back, declared she could not bear to have it touched, but if her attention was diverted did not react to dorsal stimulation. She complained of her eyes hurting her and of difficulty in seeing, thus reproducing a condition of her ride to Y— after her fall when she said she could see nothing clearly. She could not control her hands well and so was unable to arrange her hair or her dress, just as sitting by the roadside after her fall she tried to put up her hair and compose her dress and found she could not control her hands. Violent trembling and drawing sensations in her legs were also described.

Physically the patient was in good condition when first admitted, but showed some stigmata and evidence of pluriglandular disorder. She had hypertrichosis of face and body. Features were coarse, masculine in appearance. The left eye was lower than the right, the left nostril narrower than the right. This was explained as the

result of a fall by which her nose was broken. The earlobes were adherent, helix wanting; incisura present in left ear. Eyes showed slight exophthalmos. There was slight fullness of the thyroid gland. The teeth of the lower mandible were crowded and irregular, the palate high arched. The voice was loud and masculine during the excited periods. Examination of the heart showed soft systolic blow at mitral area but sounds were not increased. Blood pressure was increased during excitement, systolic 222, diastolic 84. Hands small, fingers tapering, some third joints enlarged. There were the following neurological findings: Deep reflexes all exaggerated, radial reflexes exaggerated and thrown into tonic contracture when stimulated; eyelids drooping, right side of body more sensitive to heat than left; fine tremor of hands. On her second and third admissions she showed nothing except exaggerated reflexes. During all her residence here she has shown a tendency to infections, suffering from tonsillitis, enteritis, coryza, etc. She is seldom very ill but makes the most of any illness she has and suffers from many imaginary pains.

By the time she was admitted here, in 1909, she was expressing many delusional ideas. She declared herself married to Henry, showed his drawing of the old church in which she said the marriage took place, and called it her marriage certificate. She thought she was pregnant, talked much of her delicate condition and reproduced as many of the symptoms as she could. Any man who came on the ward was hailed as her husband. She pictured the embryo as an heraldic figure of a griffon, which was on her mother's family crest. Her father's crest bore a serpent and this she often drew. She lived over the accident, sang songs to the rhythm of a gallop and danced to them. The gallop has a general sexual significance aside from its special significance for her. She was alternately happy and irritable in this attack. As her parents had been largely instrumental in preventing her marriage to either of her suitors, she sometimes disowned them, would hesitate over the letter "M" and immediately afterward say that her mother was no relation to her. More often she went back in her activities to her childhood days, talking incoherently of events of that time, using baby talk, calling herself "papa's little girl," and especially reproducing all her childish illnesses.

Her urethral complex, founded partly on her father's illness which had made such an impression on her when she was seven years old, found expression in playing much with the water in the

lavatory. She often filled her shoes with water, the water representing the impregnating fluid and the shoe the female genital organs, as shown in a formerly reported case where the shoe became almost a fetish. Once she threw her black shoes away and demanded white ones, possibly with the idea that she should be dressed as a bride. She was not untidy in the way the deteriorated patient is, but she did keep cloths wet with urine about her body. She usually had a wet cloth about her middle and a heavy shawl or blanket over it. Frequently she wrapped up scraps of paper wet with urine and sent them to her physician. She had a propensity for putting papers down the water pipes with the idea that she was sending messages and that they would reach their destination by that route. The infantile value placed upon the urinary function is the subconscious motive behind these acts.

On the other hand she was taken up with primitive fantasies of impregnation expressed in symbolic acts. She stole all the soap she could find and stuffed up the keyholes with it, or rubbed it into her hair and into her ears. A childish theory of birth was revived when she thought delivery was through the rectum. She suffered a great deal from constipation and at other times especially in the last four years has had frequent attacks of diarrhea. She talked loudly but with her fingers in her ears, representing at once her deaf grandfather who made her a great pet, Mr. B—, her suitor, who was deaf, and herself speaking to him. She identified herself with other members of her family in turn and with favorite uncles and cousins, re-living pleasant experiences with them and with her lover in a fragmentary and disordered fashion. She always saved a part of her food and put it on the windowsill "for Henry," saying that if she did not do so he screamed and yelled at her so that she could not eat. She knew that he was dead and talked of the Indian practice of leaving food on the graves of the dead. This satisfied two wishes: first to provide for him the special food his indigestion had required and which his family had neglected, and second to make up to him that which she had been unable to give him during their engagement—an adequate response to his ardor.

Her dress and manner showed the return to infancy, and further even, to savagery. Her hair was flowing, her skirts shortened, her stockings rolled down to form socks. Often she discarded shoes altogether, especially when, as happened at times, she claimed that she was a man. She danced and sang, or talked continually in a loud, coarse voice, very different from the genteel and mincing treble

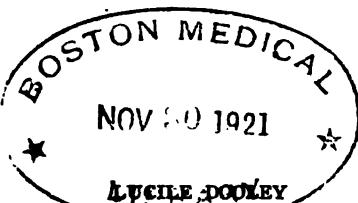
used when she was quiet or "normal." Her blankets were torn into strips to make the savage dress so characteristic of the insane. She usually carried a broom or rod of some sort and though she never struck anyone she seemed to feel that it was a necessary article. This point was never taken up specifically, but it may have been connected with her father's sword, about which so many thoughts clustered.

This excitement began to subside in March, 1910. In August she was somewhat depressed, was better in October, remained fairly well until November, 1911, when another mild excitement came on, during which time she was cared for at home, having been discharged the preceding February. She became depressed again in May, 1912, was admitted here in July, and having improved somewhat, was discharged by court the next month. She was about normal until November, 1912, when a typical excitement came on. Again she was admitted to this hospital, where she has remained ever since except for short visits home. This was her sixth attack. For five years following this an acute excitement had developed every autumn, beginning toward the last of October and the first of November, the month in which the accident and the first excitement occurred. She would remain violently excited until about the first of March, then would begin to grow quieter and would be hypochondriacal, complaining of pains in many different parts of her body. At times she would be depressed, the depressions growing less marked of late years, and would have periods of confusion when she twice wandered away from the hospital. In late summer and early autumn she would be in her normal condition.

Analysis by another physician was begun in October, 1915, but as the patient became violently excited at her usual time soon after, it could not be carried on. The next year a new analysis was begun by the writer. She got on well until about the first of November when she began to talk of pains in her back and of being unable to control her hands. She was again living through her accident ever to the physical symptoms. Her little nephew, now to her her father's representative in the family, was crossing from England with his parents at this time and she feared for his safety. She offered as a propitiatory sacrifice to give up thinking of her experiences with Henry and the anticipation of meeting him in heaven if this would save her nephew. Thus again she figuratively gave up her lover for her family—for her father especially. With the increased effort to keep down wishes and thoughts incom-

patible with her present ideals and surroundings came an unstable, somewhat tearful, confused state, with a gradual increase of excitement as had probably happened in preceding attacks. She described the accident minutely and drew a diagram of the scene. As her activity increased it became more childish, less centered upon Henry and more on parents, grandparents and various father surrogates—notably on physicians, of whom she had had many. She was now married to the principal doctors of the hospital instead of to Henry. She no longer claimed to be pregnant—her menopause had occurred in 1913—but went through acts symbolic of primitive ideas of impregnation, making signs about her mouth and behind her back recalling the theory of rectal delivery. She said that a part of a male physician's foot was inserted into her jaw giving her an artificial man's jaw and accounting for her hypertrichosis. This may be traced back to fancies about father and mother, hands and feet, the foot and the male organ, and to her difficulties with her teeth and the straightening operation done on them to please her father, though painful and resented by her. This operation was associated with the treatment for displaced uterus given at the beginning of her first excitement when she was twenty-three. The many strange motions and grimaces of her mouth were made with reference to this whole complex. She spoke in a loud masculine voice and interpreted her homosexual feelings by this peculiarity of chin and voice. In childhood she was made very conscious of her crooked teeth and felt resentment against both parents in connection with it, also in connection with difficulty she had in enunciation.

She compensated for her poverty and feelings of inferiority by talking constantly of all her family and of their genealogy, of all the occasions when any member of her family was honored or distinguished, identifying herself with all the countries represented in her descent. She made crude drawings of coats of arms. Frequently when in the course of excitement her fancies, survivals of childhood, ran wild, she disowned her parents and claimed various other relatives, friends or historic personages as her parents. There is a tradition that her family is descended from the royal Stuarts of Scotland; this she affected to disbelieve when mentally clear, but when excited she claimed it as a fact, identified her woman physician as Mary Stuart and herself as Queen Elizabeth. She did not really accept this idea, however—that is, it was not a bona fide delusion. It was, as she explained it, a "metaphorical way of speaking" to express her idea of certain resemblances and relationships. When



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a school girl she took part in a presentation of Schiller's "Maria Stuart" and though she did not take a principal rôle she was much impressed by the whole affair. Her schoolmates began calling her Queen Elizabeth because she was ugly but witty, a characterization which had previously been given her grandmother. A great many of her grandiose ideas and mannerisms were traced back to this girlhood fancy. Henry VIII was claimed as her father, then Sir Walter Raleigh, then some authentic ancestor, some distinguished contemporary, or her first physician. She got the idea when she told the analyst of sleeping with her head on her father's shoulder in her childhood, that the analyst thought this was improper, so excused it on the ground that as he was only her foster-father it made no difference. Yet her father's influence was paramount throughout, being the pattern on which subsequent attachments were formed. All the many fathers claimed were recognized as people who partook of the characteristics of her real father.

The maternal grandfather was frequently brought in as an opponent rather than as a substitute for the father. (*Cf.* Rank's Myth of the Birth of the Hero.) The grandfather was identified with Henry, who resembled her mother. She once said "My grandfather is my favorite cousin," meaning that he was interchanged with Henry, and at another time "Henry is my mother, and he looks like an English sparrow walking around on his hoofs." This, like the language of dreams, was not literal but metaphorical statement. The reference to English sparrow and to hoofs shows an extreme form of condensation, the bird and the horse, the horse being, according to Jung, a mother symbol, while the "English sparrow" referred to a laughing remark made by a friend about Henry's appearance. Whether or not the bird was taken as a male symbol, as it sometimes is, thus combining male and female, which was a mental feat she often attempted, I cannot say. This seems rather far-fetched, but still there is a basis for it in her clearly stated idea that Henry showed female characters and was associated in her mind with her mother. The choice she felt obliged to make in childhood between father and mother is still today as poignant as if both parents had not been dead for twenty years. She still weighs them, identifies other friends with them, and questions whether she has done right or wrong in not siding definitely with one or the other. This, according to the patient's self analysis, is the root of the complex about "Mary Stuart" concerning whom the same question arises—Did she do right or wrong all her life? The deeper mean-

ing of the question for the patient is in her wavering between homosexuality and heterosexuality, and between masculine and feminine traits. She is masculine in appearance due to endocrine disturbances as has been mentioned.

There was an auto-erotic complex also in which the figure 4, double crosses and phallic symbols were talked of and represented in drawings. Her stream of talk and her behavior showed a varied symbolism, all going back to the fundamental wishes outlined above, but with many ramifications. In her quiet periods her auto-erotic wishes were satisfied by hypochondriacal complaints and constant demands for attention, while an exaggerated affectation of elegance and a constant dwelling on her social relations with prominent people satisfied her desire for social elevation.

At the height of the excitement of 1916-1917, during which the writer carefully observed her, the symbolism of auto-eroticism was freely produced. She signed her many crude drawings and disjointed writings with a figure 4 and a series of double crosses, thus 4 \* # \* #. When asked to explain these figures she said they were associated in her mind with pussy willows and palms, and would go no further, but later admitted that this was a play on words and symbolized masturbation. Nevertheless she never masturbated openly, and was not known by any of her attendants to indulge in the usual form at all. She drew crosses to represent trees when diagramming the scene of her riding accident and immediately said that she hated trees. She added that she hated crosses too, they reminded her of gibbets and gallows, as did a ship with furled sails. The interwoven association of hands, genital organs, trees, crosses (the cross is a phallic symbol) and the figure four which number represents the subjective and autoerotic complex in many patients is very apparent here. She frequently made crosses with the second and third fingers of each hand and said that meant she could not even approximate a veracious statement. This statement meant not only "I am saying this with my fingers crossed—*i.e.*, I am excused from telling the truth" but also that she was concealing important facts pertaining to her intimate personal life by making statements of an opposite import, and yet revealing them by employing the familiar symbol of the cross. Immediately after saying this she would draw her father's crest, a serpent set in a circle of squares, and would talk of the mystic meaning of the serpent, though never frankly admitting that it was a phallic symbol. The association with crosses ramifies further into a fear of being hung and to a fancy of having

killed many children and of the bodies being hung up like game between the bladder and the rectum, as she phrased it. Her autoerotic activities have killed her chances for childbearing. A homosexual attachment to one of her sisters comes into the complex at this point. The sister is also said to have killed children in this way. Her sister is the object of her erotic excitement at times, when she dances, gallops and sings her galloping song, the theme of which is her sister idealized as the representative of one branch of her family.

Further workings of the wish to be completely self-contained and self-sufficient, which is one of the sublimations of auto-eroticism, were expressed in her preoccupation with her own bizarre versions of various mystic religions, as the Parsi, the Chaldean, the Buddhist, the Rosicrucian. She had evidently picked up in her reading a good deal of symbology, but she was too incoherent and distractible at the time these thoughts possessed her to give any orderly analysis of them and their significance in her personal problem. The subject of hypnotism or mesmerism entered into this and connected directly with the fact that her father once hypnotized her. The mystic influence, the close spiritual union between them, the result of the loverlike attachment between the father and daughter, undoubtedly was one factor, closely related to the autoerotic one, in her sublimations into religion. Though a good Catholic when normal, she renounced this faith when excited, and denounced the too personal relations between the priest and the people. Catholicism was not her father's religion but her mother's, and the priests appeared to her as usurpers of her father's rights. When a young girl she had had the wish, so common to middle adolescence, to become a nun, and had been dissuaded by her father. This wish was recognized as a retreat from the difficulties of adjustment to her social world, and she sometimes blamed him for not permitting her this escape. He involuntarily, by the force of their attachment, prevented her finding a normal outlet for her sexual instinct, and she expresses this in her "metaphorical" way by saying "I am lame through my father. He suffered so too; it was like crucifixion to see him."

In giving this life history only a small portion of the data at hand has been used, data which the patient herself has supplied in a bulky autobiography written at intervals during two years. The most valuable parts for purposes of psychoanalysis were not obtained directly from this autobiography, however, which painted

everything in rose color and aped a mid-Victorian novel in style, but from the patient's frank talk during periods of convalescence after manic attacks. Likewise only a small portion of the characteristic behavior of the patient has been described and analyzed, the portions selected representing the dominant trends of the character. Perhaps enough is given to reveal the relation of the psychosis to character development.

We found a delicate, sickly, much-petted child, who remained very dependent upon her parents and never made a full adjustment to the responsibilities of womanhood. Always hypochondriacal and dependent upon others for sympathy and care, she is still, at the age of fifty-five, seeking in her physicians, nurses and friends, a father and mother to make much of her. Over-emphasis on the family pride and the family traditions, accentuated by a poverty that made it difficult to keep their place in the circle to which they were born, caused her to center an undue amount of interest in the family circle and to overrate the importance of family affairs. The disagreement between her parents looms now in her mind as great as an international war.

The accident which occurred in her young womanhood not only frustrated her plans for marriage but gave her grounds for indulging in invalidism. She still complains of the injury to her back, though repeated examinations of late years have failed to reveal any abnormality. As her years advanced and her circumstances favored less and less the gratification of her exorbitant infantile desire for petting and protection she developed the compensatory type of mental reaction which constitutes her psychosis and which has become chronic. Her first attack was an outbreak of fantasy which compensated for, or covered over, the hurt to her pride dealt by her fiance's conduct after her accident. The outbreak was rendered possible, no doubt, by her physical suffering and the shock and fright it caused her, who always reacted to physical ills in an infantile manner. Subsequent attacks also salved hurt pride over her failure in the lists of courtship and marriage, with no satisfactory substitute in a career, but this was not the only psychological motive for them. They gave her the opportunity to re-create the fairy-land of infancy in fantasy and to satisfy primitive wishes and vague trends unknown even to childhood.

The excited phases usually began with vague uneasiness and emotional instability, interpreted by the patient in the form of physical pains which shifted their location from day to day. When

hypomania succeeded this state she was occupied with fancies that fulfilled her wish for marriage and motherhood. Later came the reproduction of childhood scenes and experiences, with a confused blending of all sorts of bizarre actions, including fantastic dress and playing with water, which were attempts to fulfill a multitude of infantile or even archaic wishes. Primitive ideas of impregnation and childbirth were prominent. Although in this patient no clearly marked chronological sequence of regression was observable, such as was described in a young girl formerly reported, who in each excitement showed three stages, the adolescent, the infantile and the archaic, yet there was a certain sequence, the infantile and archaic predominating in the middle part of her excitement. Toward the end of it she expressed a sort of quietism (an effort at repression) calling herself a Quaker or a Sister and recalling to mind her adolescent desire to be a nun. During the excitement observers noted that she looked young in spite of her gray hair.

That her psychosis took the manic-depressive form rather than the schizophrenic may be due to the fact that she could not make an actual and complete break with reality. The manic remains in touch with the environment. Why she had this ability to hold onto reality and to realize that her wildest speeches were only metaphorically true, whereas the schizophrenic is really deluded, we cannot say. There is the manic-depressive character and there is the schizophrenic, with many gradations and mixed types. This patient is a fairly typical manic. Flight of ideas, constant activity, irritability, and distractibility characterized her prolonged excitements. Depressions have ceased to occur in her cycle during the past four years and I had no opportunity to observe her in one, but the history gives adequate accounts of them up until 1914. A gradual mild deterioration is evident, in her decreasing ability to grasp her situation in all its bearings and her loss of power to do work requiring skill or intelligence. This deterioration may account for the disappearance of the depressed phase, which phase many psychiatrists now consider highest among the psychoses in the intellectual scale.

In undertaking an analysis of an old chronic case like this, no hope of therapeutic success was entertained; the purpose in view was study. The analyst scarcely expected any effect whatever on the patient, yet certain results are apparent. That this was so may be partly due to the fact that the patient sought treatment and had faith in its efficacy. She brought a willing and coöperative spirit. Work had barely begun when her usual autumnal excitement oc-

curred with the recurrence of the anniversary of her accident and first attack. All previous attacks of excitement had occurred in autumn as noted above and for five years preceding the excitement during which she received analysis they had recurred yearly. No matter how active and excited she was, storming about, talking and singing at the top of her voice, she would talk for an hour with the analyst, interrupting the talk with dancing and singing, drawing crude pictures and symbols which showed characteristic flight and incoherence. As she grew more composed she talked coherently and explained much of the disjointed locution that the analyst had taken down. Analysis continued for about nine months, during six of which she was manic. The following autumn she did not have her annual attack. Toward the last of October (1917) (her usual time) she felt prodromal symptoms and came to the analyst, who had temporarily left the Hospital, for advice. She made an earnest attempt to keep hands and mind occupied and to hold before her the facts about her conflict that she had learned in order to ward off the onslaught of discontent and of the compensating fancies. She succeeded until the following February, 1918, when a typical attack came on. As the hospital staff was greatly depleted at that time by war conditions and by influenza, no record of the events preceding this attack is available. The patient thinks it was precipitated by a severe attack of grippe, and that is possible.

The next autumn, 1918, was again successfully got through, but an attack came on in February, 1919. It looked as if she had succeeded in changing the date of the excitement but had not made any headway in controlling it. During these two years she had no more analysis and the analyst was absent from the hospital. In October, 1919, she was assaulted by another patient and severely bitten on the arm, sustaining painful bruises on her breast also. She was much frightened, fearing she might develop cancer of the breast like her mother. The bite called up many terrifying associations, among them a dangerous injury sustained by the older boy cousin who was the hero of her childhood, and later a substitute for her father. Three days after her injury she went into a typical excitement which lasted only one month instead of six. About two weeks after its inception the analyst returned to the hospital and again took up analysis. We fully expected to see another attack occur in February, as that of the autumn had been brief and without doubt the result of the shock of the assault. Instead of an excitement she went through a painful stage of mental unrest lasting about two

months during which she felt great discontent with her surroundings, wrote to one old friend after another appealing to them for a home, and making impossible requests of the hospital, the refusal of which she could not understand. She was quite impervious to reason. She begged for work but when it was given her found fault with her tools, delayed execution, did the same thing over, and showed entire inability to accomplish her task. She realized, after this condition subsided, that she "had not been herself" any more than she was in her manic states. The state of mind was evidently the same as that which usually preceded a manic attack but this time she did not throw off repression and indulge in bizarre conduct. She kept herself a respectable, though for the time a very disagreeable member of society.

It is not possible to say, of course, that psychoanalysis was responsible for the above-described alterations in this patient's cycle of manic-depressive attacks. Because of the irregularities in the manifestations of this disease no one can be sure of the efficacy of any form of treatment until many cases have been studied through a lifetime. But, in view of the psychogenic elements manifest in the incidence of her attacks, shown by the autumnal recurrence, the prodromal symptoms and the content of her productions, it seems fair to entertain the probability that such an interference with her psychological processes as is made by the analysis might have some modifying effect on those processes. An alteration was observed. Perhaps it is fair to say that after the first analysis was given the analyst was never in the hospital when an attack developed. She has been in the hospital for the past year and the expected attack did not occur. This may mean that the special attention bestowed, satisfying the patient's infantile need for petting, was one thing that helped her to tide over the bad time without the usual outbreak. The transference was strong, bringing into play the principle of loyalty to her physician, a loyalty that compelled the patient to do her utmost. The sufferers from mental disease often look upon a relapse as a sort of disloyalty to their physician in a way that victims of physical disorders do not.

*Case 2.*—This woman, age thirty-six, has had, so far as we know, only one attack, the manic attack for which she was treated in this hospital. She never had a depression sufficiently marked to attract notice, although at the close of her manic phase she was a little sad for a few days. This might well be accounted for by shame over her boisterous conduct and by homesickness, and per-

haps should not be considered pathological. Her psychotic activity shows a type of symbolic behavior usually associated with the dementia precox reaction, yet her reaction type conformed in all other respects strictly to the manic-depressive.

The family life fostered psychopathic traits, as all were very emotional and made the most of sensational events. The father drank heavily for years and died at eighty of "old age." He had syphilis but believed that he was cured before the birth of the last child. The mother died of Bright's disease. She was married twice and the patient was one of the six children born of the second marriage. She had borne two children previously. All are living and well. The patient's four own sisters are "nervous" and become excited easily. They are all married. The mother's family was considered superior to the father's and her children by her first marriage were inclined to hold themselves above the second lot. The patient was sensitive about this and strove in all things to emulate her mother, yet she had a strong attachment to her father also.

The patient was the fourth of the six children by the second marriage. She was not a very strong child and was considered nervous. She was devoted to her mother and rather dependent upon her. She was also devoted to her aunt, a well-to-do woman whom she often visited and who wished to adopt her. The mother was not willing and the girl herself decided that she could not leave her mother. She was very fond of her younger sisters also, preferring them to her brothers. Her brother Henry promised her that he would give her as much luxury as her aunt offered.

When about twelve years old she was sent upstairs one day by her mother to give a towel to an adult cousin who was taking a bath. When she reached the door he opened it and pulled her in. As he was unclothed the girl felt that he intended a sexual assault and screamed. He held his hand over her mouth but her mother heard the noise and ran upstairs saying "If you ruin that girl I'll murder you." A few weeks later the patient was staying with the aunt above mentioned when her uncle picked her up and embraced her and kissed her. The patient thinks that she fainted when he did this but that she came to when her aunt entered the room and said "Oh my God! what have you done to this child?" Her menses were established in her twelfth year just before these incidents. She had no instruction from her mother but had learned something from other girls. When she asked her mother what it all meant her mother said "Oh my child, I can't tell you." "Then don't" she

answered angrily, "but I'm a woman and not a baby." Her mother was a pious woman and a great church worker, yet her own daughters were not models and one of her nieces got into serious trouble. The patient remarked apropos of this "Mother was one of these saviors but she couldn't save all the girls." She knew of the general significance of the phenomenon of menstruation and connected the actions of her two male relatives with her arrival at puberty, but was ignorant of its real cause or nature and knew nothing of the actual procedure of an assault.

She became very nervous after this and had to be taken out of school. She felt guilty, supposing as so many ignorant girls do, that some fault in her own behavior or some unworthiness in her character must have laid her open to attack. She wished to join the Salvation Army, the refuge of the outcast. She repressed all sexual curiosity, learned nothing more on the subject, and was singularly innocent when she married. After a few months rest and medical care she returned to school and finished the eighth grade, after which she was employed in a store. She was energetic and industrious, doing well with her work, and was always very quiet and modest in her manner. She had numerous beaux and went about with them because her mother wished her to, urging that she would lose her chance for marriage if she did not, but she never allowed a man to touch her. She felt that she could never love anyone as she loved her mother and sisters.

When about twenty she met a painter, thirteen years older than herself, who became deeply in love with her. The respectful attentions of the older man flattered her and the fact that he never offered her a caress until he proposed marriage pleased her. She loved him in a childish way so they were married when she was twenty-one years old. She says marriage was a terrible experience for her as she did not know what to expect. She never enjoyed sexual intercourse, the painful impression of the first time persisting.

About a year later she had a son, with a very difficult labor. She was pregnant again in a little over a year and induced an abortion, at her husband's desire, by introducing an object into the uterus. He had tried to persuade her to abort her first child but she told her mother who convinced her that she must not do it. Two years later she induced a second abortion. She never told her mother, who died shortly after, but the thought that her mother must know of it made her unhappy, and she cried about the abortions many times. She attended her mother on her death-bed, and the thought

of her guilt, "the secret of her life" that she talked of in her psychosis, added bitterness to her grief for her mother. The mother made her promise especially to look after her younger sister who was soon to be married. The sister's fiance once confessed that he really loved the patient and she felt that she could have loved him better than her husband, although she did not realize this until she had married the latter.

After the mother's death the father came to live in the patient's home. Her husband sometimes made her feel that her father was not welcome and this was a source of anxiety to her as there was a conflict of duty to father and duty to husband. She felt that her husband was too old for her, and had it not been for her child, would have regretted her marriage. Had she loved him better she would not have been guilty of committing abortion, even at his desire. She learned that he had had an illegitimate child by an English girl and in her psychosis looked upon this as a first marriage, and herself as an interloper. She was also jealous of her husband's sister, who, by his will was to share his estate half and half with his wife. Because of this and because of the care she took of her father, she claimed a double share of the father's estate, but felt that perhaps she was not right in doing so.

Life went along quite smoothly, however, for about two years after the period embracing the above mentioned events. She was a faithful wife, a good housekeeper, a devoted mother and an active member of her church and lodge. She always showed a quiet and modest demeanor in almost unbelievable contrast to her boisterous and exhibitionistic behavior during her psychosis.

In the autumn of 1916, soon after the death of her father, the husband of her younger sister was to leave the city on business for some months. The patient thought it would be best for her sister to stay with her in the meantime but her own husband refused to allow this, so the sister prepared to leave town with her husband. The patient was very angry about the matter, the more so because this brother-in-law was the one who had declared his love for herself. This made her feel that she was untrue to her sister and therefore she compensated by an exaggerated solicitude for the sister's welfare. She hated her husband who had lately taken to drinking and who stood in opposition to her attachment to her family as well as to the brother-in-law. She thought that her mother appeared to her at night and reminded her of the vow that she had made when the mother was dying, to take care of her sister. She had not been

true to her sister nor to her husband and because of her lack of love for the latter she had committed a grave sin. It seemed that her secret burden could be borne no longer and she wished to die. She gradually became excited, was restless, talked incoherently and expressed the fear that if she went to sleep she would not wake up. She spoke often of the "secret of her life." The family physician gave her hypnotics for about ten days, including bromides, chloral, trional, morphine and hyoscyamus. After ten days treatment at home she was taken to a private sanitarium, where she was kept for only two days because she was violent and smashed the panels of the door of her room. She was brought to this hospital November 15, 1916. The effect of the drugs administered to her was apparent for several days in somatic delusions, but these cleared up and left a manic picture.

She showed, upon entering, a marked anxiety and constant complaint of being poisoned. This idea may have originated with the knowledge that she was given drugs, but was subsequently attached to her reproductive function and to the moral significance of the abortion, as she located the poison in her uterus and dug her fingers into her vaginal opening and into the skin of her abdomen and precordium in the effort to get it out. Sometimes she put out her tongue saying "I hope I haven't any poison in my mouth." This was because after using her fingers on her vulva she had put them in her mouth. She said this was the first time she had ever masturbated, she knew it was wrong and she feared she had given herself a disease. She had some insight, refusing to let her child see her in this condition and fearing that her husband would divorce her because she was crazy. She was able to give a partial account of her trouble, only keeping back the secret love of her brother-in-law and a dispute over money with her husband, besides a number of intimate matters which came out later.

She saw her dead father and mother reproaching her and heard people saying that she was a bad woman. A fear of castration was present and she said "I am a disciple of God and my father's image." She dreamed that her husband was killed by the head doctor and that she saw an autopsy performed. Often she talked about the family doctor and it turned out that while influenced by the drugs he gave her she had erotic feelings toward him which increased her burden of guilt. She talked and screamed loudly, cried out that she was going to hell, then said she must have a divorce. She said there was ether in the bedclothes and poison in her

food, that she had to fight to keep her brain, showing that there was some insight and a conscious struggle. She was playful and witty, playing tricks on people and often laughing heartily. She mistook the identity of those about her, associating them with relatives and friends.

As her physical condition improved and the toxicity cleared up she gave up the delusion of being poisoned by drugs. Her ideas showed a gradual regression from direct preoccupation with her marital situation to confusion of this with infantile attachments and resentments, then to religious symbolisms that express her primitive sexual feelings and her attachment to her parents. In these ideas she approaches the fantasy-formations characteristic of the precox. The precox activity is present also in her play with excreta. This regression of her speech and behavior towards forms of expression more and more symbolic and vague, and less related to her immediate situation can be shown by a few extracts from the notes made at that time. In November she was worried about her husband, thought that he had been killed, sometimes blamed herself for his death, sometimes said she was innocent. She accused him of having been with other women, of having another wife then, said that when she suspected he had the first wife she did not wish to be with him as that would make her a prostitute. She accused herself of being a bad woman and accused him of wronging her sister and herself. She reproached herself for not having saved his life. She said that she married him because her mother wished it, that she cared for him, and declared that she now loved him better than life. At this time she thought that she was getting lead poisoning and that electrical charges were sent into her body, that she had a disease of which she must get rid. Thoughts of this period centered about her husband. Drug effects were still present.

During the next ten-day period, as the conflict between loyalty to her husband and to her own family grew to fuller expression, she began to utter thoughts from the subconscious, wherein her husband who was older than herself and who had been previously married becomes partly identified with her father. All the sexual feelings and partial strivings of her development from childhood are fused together in thought by their emotional unity. She began to identify her father, brother and son with her husband. Her brother's name was Thomas Henry; her husband and her son were both named Henry Thomas, so she said she was married to Henry the first, Henry the second and Henry the third, that her brother's name was

Harry (Henry) and he was her favorite brother. She felt that she must marry her son in order to save his life. Her father had ruined her life. Then her cousin Albert (probably the one referred to in the history) had ruined her; she was married to him. Her uncle was also sometimes introduced and his wife, her Aunt Alicia, claimed to be her mother. She talked much of the mysteries of her mother's life, secrets which her mother did not tell her. The psychoanalyst was identified in her mind with her sister. She seemed to confuse the present situation with the experience with her cousin when she was thirteen years old. She declared she had been robbed by her husband and by her aunt. Fancies concerning the church, priest, etc., were just beginning to appear. She said that she was willing to die on the cross. Her sexual intercourse with her husband had been looked upon as a sort of martyrdom and she now expressed this.

In the next month and scatteringly for months afterwards she talked of dying on the cross as an expression of her self-surrender to her husband, and associated the Catholic Church, which makes much of the crucifix, with her erotic fancies. She herself was a Protestant and had a good deal of prejudice against Catholics, believing that the priests led impure lives. An effort had been made to proselyte her when she was thirteen. She talked of being married to Christ, of her love for God then crossed herself, using profane and obscene language. She identified her father, son, brother, cousin and Christ as one person. She spoke of her life being ruined in the Catholic Church and talked of "Father O'Brien" as her father, her husband. She said "Mother, you are ahead of the Catholic Church. I could not take your place. Mother, I cannot stand those drinks. I know what Henry would do. It ought to be done to him. I won a high diploma when I was thirteen in the Catholic Church. Christ Almighty is my husband. I have listened too much to Father's instructions. Ask Mother if I can live more than one life. If thou-est maketh me I will." She talked now of being English, of being married in England as her husband was English and once offered to take her to England to live. She said "I love my mother best of all and my sisters next of all. If my husband is not good enough for you by God he is good enough for me. He is not bald-headed, he is not. He is a deaf fool and liar. He is the whole cheese, a running show, Julius Johnson. He is the head of the Catholic Church." She sang songs, began hymn tunes, then improvised songs in which love, religion, husband, father and mother all

play a part, such as "I love you, sister and Jesus, and the Catholic Church in hell. Mother of God in Sarah (patient's own mother). Mother is a lady, a lady, a lady." She said she would tell the secrets of her life to the superintendent because he was the father of this institution, that she would marry the psychoanalyst if she were a man, that Christ was her father and she had more sisters than she could count. She generally called the psychoanalyst as well as many of the nurses "sister." Her father, she said, was ancient history, ancient history of the church, adding "I am the mother of Christ's child so I ought to marry him."

Her excitement and the disorder of her conduct so increased during the second month that she had to be secluded and was seen by the analyst when she was in the continuous bath, as at this time only was she quiet enough to be approached. She indicated that her first love was given to her father, identifying priests, doctors and employers with the father, in the classic fashion described by Freud.<sup>6</sup>

Although her family felt that her love for her mother was more marked than for her father, and though when in a normal state with all her inhibitions in force she probably never expressed anything toward her father, but ordinary filial respect and affection, yet in her manic state she expressed her desire for marriage with him (which Freud has shown to originate as a perfectly innocent infantile wish) in the plainest language. She said she thought her father might marry his daughter now that mother was out of the way, and again "Give me a pretty nightgown so Papa will fall in love with his dear little daughter." Yet she recognized that father was "ancient history" and that a new love was dawning, and saw no impropriety in marrying her fourteen year old son, whom she idolized. She said, however, when she spoke of marrying him, that she would say he was her cousin. While in the bath she kept a square of linen in her hand, put it in her mouth sucked it, spit it out, put it on her feet. She was very demonstrative and erotic toward the physician. She talked constantly of her love for various people, of her hate for them, spoke of doctors, priests and others as her father of lust, said she was the child of lust and Mr. — the salvation of lust. This Mr. — was manager in the store where she worked. She called the head woman physician Mrs. — and disliked her. Called the psychoanalyst D—, her darling sister. She kissed her own arms and went off into screams of ecstasy, sucked the linen cloth, splashed the water, screamed out names of her aunts,

<sup>6</sup> Freud, S., *The Interpretation of Dreams*.

sisters and cousin. She told of a little girl whose life was ruined, said it was her mother, then said no, it was her aunt, no, it was herself. She said she had no poison now but she was still bothered by electricity, thought there was electricity in her pillow and would not have it at night. The examiner, she said, had an electric pencil, she could feel it. She said she wrote the history of the doctor's love on the wall, where she had bored round holes. She also said there was electricity in her shoes. She now called the psychoanalyst a fortune teller, saying that she had a cross on her forehead. She made numerous drawings on the walls of her room with some sharp instrument, generally in circles with holes in the middle, wrote the names of her relatives, her husband, Father O'Brien on the wall. She drew a cross, put the name of her husband beside it, then her own name. She drew a picture which resembled a uterus in shape, with three round holes arranged as a triangle at the base; near it was a phallus. She outlined these drawings with filth. At one time in this period she said "We are all mothers of trees of lust." "My own sister, Mrs. S—— I love better than you, than anyone. She rubbed my backbone, it was broken. My brother loves you, he runs an umbrella store." She constantly wrote out her mother's full name, saying, "She was your mother, one ancient history, girl of love." She still talked occasionally of having died on the cross but not so often. She took a cloth, folded it up, laid it by the door of the room and called it her sacrifice. When anyone came in she would say, "Don't take my sacrifice." On one occasion she was found with a clean gown folded up and laid on the bed. When asked why she did not put it on she said "It is my sacrifice." The linen cloth, the clean gown folded, she associated, when questioned afterward, with the seamless inner garment of Christ for which the soldiers cast lots. It represented purity, chastity, which she had sacrificed and which, laid at the door was a protection, and which she had no right to touch. The square of linen played with in the bath had a different use, but the association brought up was the same. It gave her power.

For about four months she continued to draw designs of the character described above and to outline them with her excreta. She tore up her clothing into strips and made the savage dress, resembling that of the South Sea Islander, which so many patients make. Her singing and dancing were in keeping with the dress, and her speech showed her preoccupation with the thought of sexual love for her father, with the symbolic expression described. One of

the designs frequently found on her wall was a cup, resembling the pictures of the Grail. She would also tell the nurses that she must make cups. Her first association with this was the "wine cup" which so detracted from her father's life and was beginning to be a stumbling block to her husband. Then she thought of the "bitter cup" that she must drink, comparable to the cross of which she talked so much. But the cup was beginning to be less bitter. As she worked out her conflict more and more she began to soften toward her husband and to long for him. She said that long abstinence from sexual life was paralyzing her bowels (she suffered from constipation). Yet she could not forgive him, especially because he did not "give her his maiden name." This was a displacement, by which she means that he had had connection with another woman before her and had not come to her a maiden. Also he had given his sister's child his name, *i.e.*, preferred his sister before her. As the excitement began to subside, toward the end of the eighth month, she ceased to smear designs on her wall and to tear her clothing, but instead, unravelled out stockings and used the thread so obtained to embroider sheets, pillow cases and gowns with varied and manifold crude designs. Giving her the proper materials for embroidery did not prevent this practice. Some of the designs repeated those drawn on her wall, being circles, triangles, cups, crosses, etc., but many were things connected with various periods of her life, such as the umbrella for the time she worked in an umbrella store, dolls, hats, etc., for childhood. She embroidered the initials of her family and friends. When asked what she was making on one occasion she said that it was a child's dancing dress. She had wanted to have a little girl and to give her all the things that she had missed in her own childhood. She still sang loudly and showed flight of ideas but was able to begin something like real analysis.

She showed a marked preference for the analyst and was always willing to answer questions, although for months she was unable to control her flight of ideas sufficiently to complete any answer started. When she finally became quiet and coherent she recognized me as a friendly person who had been with her often, although she had not understood what I was doing, and readily gave her coöperation. The time was unfortunately short, as my attendance at the hospital was temporarily discontinued soon after her convalescence. She gained insight, however, saw where she must make an adjustment to her husband, and informed me when last seen that she now enjoyed intercourse. Since the attack treated here was the first, no

significance can be attached to the fact that she has now been well for three years. That analysis helped her to readjust her emotional life, however, is significant and may mean that she will not be so easily upset by adverse events in the future. She still has a very strong tendency to repression, by reason of which she gave other physicians of the hospital the impression that she had only partial insight. She was unwilling to admit to others that she had entertained the ideas that were freely expressed and afterward associated to their original springs in the course of analysis. Her attachment to her father she never fully understood, but she did understand that he had stood between her and her husband. Her case is interesting for the frank production of feelings and thoughts that usually remain buried in the unconscious.

*Case 3.*—This woman was admitted to the hospital at the age of thirty-seven, suffering from a violent excitement which had succeeded a depression of about six months' duration. The attack was her first.

Her mother is living and well at the age of eighty, her father lived to old age, and neither showed any pathological traits. A maternal aunt and uncle died in institutions for the insane in Germany, although they did not require such treatment until they had reached an advanced age. The patient says that they had "softening of the brain." There are two brothers living in America and a sister in Germany, all well. Five children died in infancy.

The patient was born in Germany in 1882, the youngest of a family of nine. She was prematurely born, very small and delicate and was not expected to survive; her mother had great difficulty in nourishing her and she was given up as dying more than once in her infancy. The family lived in a small agricultural village in Germany and were quite poor. The home life was not happy as the parents were very stern and exacting, never expecting or allowing the children to play. They were strict Catholics and morbidly religious. The patient is now a cheerful skeptic and says she could not be otherwise since she had such an overdose of religion in childhood. "I was fed on it" she says "and not with a teaspoon either." What time the children were not in school they had to work in the fields, to carry wood and water on their backs, to feed and milk cows, etc. Even in the evening there must be no play but sewing and knitting for the girls, harness repair and the like for the boys.

The patient was of a lively, imaginative nature and extracted what joy she could from a life that she never fails to paint in somber

colors. She delighted in fairy tales and read them on the sly. She experienced the stories that she read and lived in an inner dream world that was always in sharp contrast to her daily round of tasks. She was often punished without clearly understanding what her offense was, but the punishments that stand out most clearly in her memory were for staying away from church or curtailing her prayers. She believed in witches, ghosts, fairies and the like and had one or two experiences in childhood that she cannot yet understand.

One night she felt a ring drawn off her finger when she was broad awake (as she thinks) and was not wearing a ring. Immediately thereafter her sister, who slept beside her, accused her of pulling her hair. She thinks that this phenomenon must have been due to the activities of a witch. Another time when going down into a dark cellar on an errand, she saw the figures of a great fat man and a woman ahead. She dared not turn back for fear of punishment, so walked straight through the figures which thereupon vanished. These experiences and her belief in them helped to foster in her mind the theory that her psychosis was a sort of devil possession, so that while she respectfully concurred in the analyst's psychological explanations, she still clung to a supernatural view of her hallucinations.

She was always small for her age and is now scarcely five feet tall. She attributes this to the heavy work required of her in childhood and resents it. Even so, she thinks the physical cramping was not so great as the mental. She was never allowed any freedom or initiative. The voice of the parents was as the voice of God in that house, or, as she says, "even more." As a female child, she also felt her inferiority, as she was required to yield to her brothers. "Women are menials in Germany," she says. Moreover she belonged to the peasant class and was made constantly to feel her humble position. Her schooling was of the simplest utilitarian nature and did not go beyond the primary grades.

Puberty occurred in her twelfth year. She was quite unprepared for it, and went in distress to her mother who told her that it was nothing and that she was to pay no attention to it beyond keeping herself clean. She gathered a little information from other girls, enough to convince her that her mother had lied in saying that it was a thing of no consequence, and this lie she resented bitterly. She got the idea, however, that concealment and silence constituted the proper behavior and became extremely modest, even prudish.

She had learned from observation that babies grew in the mother but had no idea of the man's part and was shocked and indignant when told of it by another girl. She was very sure that her mother would never do such a thing. When convinced that the information was correct, she reacted with an exaggerated modesty, was ashamed to look a man in the face, and blushed at the very thought, showing the hold that the subject had taken on her imagination. She suppressed her sexual curiosity and claims now that she has none, yet her eager questions about anatomy and allied medical subjects, the many "whys" with which she interrupts analysis show an unusual intellectual curiosity, which Freud traces to the repressed sexual curiosity of childhood.

When she was thirteen she left home because she disliked field work so much, in order to become a nurse in a distant town. Her unfavorable impression of family life was intensified here. The mistress had a child every year and continually quarrelled over money matters with her husband. The patient concluded that it was much better to remain single. She was an attractive, roguish, black-eyed little girl and as she grew up did not lack for suitors. The more indifferent she was the more she was pursued, which naturally nourished her vanity. She did not care to marry any of them, however, and only wished to attain independence. With this in view she emigrated to America, whither her brothers had preceded her, when she was twenty-two. She got work as a housemaid and was very happy and content, as she found here more freedom, better social status and more money than she had known in the old country. She led an active and cheerful life, was fond of music and singing, made many friends, and enjoyed company. Except for a quick temper she was good natured and easy to get on with.

A year after coming to America she met the man she married two years later. He was a waiter in a hotel and had been a butler in Germany. His manners were gentle and refined and his deference to her was flattering. Physically he was small and sickly but she felt sure she had had enough of dominant males and did not object to that. He had been planning to return to Germany within a few days when he met her, and immediately cancelled his passage to stay and win her. This romantic action on his part appealed to her imagination. His life story appealed to her sympathy also. He had been an illegitimate child and had been kicked around, fed on scraps, and half starved throughout his childhood. She overlooked his timidity, his evident nervousness and his physical frailty, and feel-

ing that she loved him as she had loved no one else, she married him in October, 1907.

Married life proved a trial in more than one respect. She was anesthetic and found sexual intercourse painful as well, due to the narrowness and rigidity of her vaginal outlet. Her sexual repression probably formed a psychological component of her anesthesia which her husband had not the power to overcome. She was afraid of pregnancy and with good reason, for the first child, born a year after marriage, was carried ten months, weighed fourteen pounds and could be delivered only after a craniotomy. She grieved over its loss but was not abnormally depressed. Her convalescence was greatly prolonged and she went on crutches for two months owing to some injury to the sciatic nerve. Since the birth of this child she suffered with severe dysmenorrhea.

A second time she became pregnant and was greatly alarmed at the prospect of another such painful experience. The doctor who had attended her during her first confinement said that it would be necessary to take the child at the seventh month if it was to live. A different doctor was called and on March 11, 1911, the patient was delivered of a full time, healthy, but very small, girl baby. Delivery was spontaneous, the patient did very well and recovered after a short convalescent period. The child is now bright and healthy, but is undersized and displays a poor appetite so that her mother is inclined to worry over her. In 1914 the patient was again pregnant and while somewhat frightened, was more hopeful than before and made eager preparations. The child was born dead like the first and since then she has avoided pregnancy.

The outbreak of the war and the gradual involvement of this country brought trouble. She heard nothing from her relatives in Germany and was anxious. Neighbors were prejudiced against her as a German and often showed their suspicion and dislike. Her husband frequently overheard the conversation of high officials, in his capacity of hotel waiter, and she thought he might be suspected of spying, though they were both loyal to the United States. The foolish questions of ignorant neighbors first amused but later annoyed her. Social ostracism because of her nationality brought back the feelings of social inferiority that she had left Germany to escape. This in turn made her more conscious of her physical inferiority as a wife and mother. She could not satisfy her husband and she could not bear a son. Preoccupation with these worries made her lose interest in her work. She felt that she was losing her skill and her

power of concentration and would never be any more good. Symptoms of depression became noticeable in January, 1919, and in March she made an attempt to hang herself. She kept thinking of a lodger she had had, a widower who was very tall and robust, in contrast to her husband. She had liked him but had not been conscious, at the time he lodged in the house, of any special attraction. It occurred to her now that he might have made her a better mate than her nervous, always tired husband, but she quickly repressed the thought. Money matters were rather pressing as prices rose and her husband's income was variable. She was intensely dissatisfied but could find no reason for her discontent, felt as if she were troubled by a bad conscience but did not know what her sin was. The sexual dissatisfaction was kept out of consciousness. Her head felt as if there were a band around it and she had a sensation as if there were a "lump in her brain." She felt that she was losing her mind. She became convinced that people considered her a German spy and that she was watched and followed. She would take cars in the opposite direction from that which she had planned in order to test this. She thought hucksters and agents who stopped at the house were spying upon her. A naval officer had roomed in the house and she thought she was suspected because of that. It would seem that her sexual desire, unsatisfied by marriage, was trying to attach itself to other men, hence the guilty feeling and the fear that she was watched. Of course her condition as a German and the sensational talk of spies helped this along. Her old habit of living in story books was being reestablished.

She made several more attempts to hang herself, none very sincere. Sometimes she went only so far as to secrete a rope in her room, but once actually tied it around her neck and to the bedpost, but promptly loosed it when the pressure became painful. She became very anxious about her husband, thinking he had tuberculosis, and even more anxious about her little girl who did not eat enough and was getting thin. On one occasion when the child did not eat she became angry and kicked her in the abdomen.

During the summer she went to a beach resort where she had her fortune told. The medium told her that she had difficult labors because there was a curse on her, that her husband had been engaged to a girl in the old country before coming to America, and this girl had put a curse on the woman he married. Her husband earnestly denied this but it fell in with the patient's subconscious but repressed wish to get rid of him and she could not be convinced.

In August she felt that she must go to work outside her home. Though her husband gave her money she felt that prices were going up so fast that they would soon need more money. The uncomfortable head sensations continued and she thought that more work might take her mind off these feelings. Her housework worried her and she felt that it made her nervous. Consequently she went out as chambermaid in a hotel. The child was boarding in the country for the summer so she had only her housework to do at night, but the extra strain was too much and her husband persuaded her to go with him to the country for a few days. She began at this time to be very hilarious and noisy, embarrassing her husband by talking loudly in public places. She tried to work as housemaid in a private family but was evidently too excited to get on in such a position.

She came home again and developed more and more disorder of conduct. A force against her will seemed to compel her to go through strange motions such as standing on tiptoe and reaching up into the air as if to grasp an object there. In analysis this brought the association of a childhood dream in which she was carried by an angel to heaven. She would feel obliged to dance and always to the right, never to the left. She began singing, screaming and talking very incoherently of spies. The exacerbation of excitement came on with menstruation and after this her menses were suppressed for five months.

When admitted to this hospital the middle of October, 1919, she came in quietly but soon began screaming. She had severe dysmenorrhea which she misinterpreted as labor pains. She was oriented for time and place but not for person. A few days later, after she became immersed in delusions, she was disoriented and did not recover her appreciation of her surroundings for three months. She showed a playful spirit, tried to make witty remarks, and shouted the last word of each sentence five times, raising her voice louder each time. Thus: "I've been poisoned—poisoned—poisoned—poisoned—poisoned. Gift—gift—gift—gift—gift." She spoke a mixture of German and English. She thought she was poisoned because of intestinal pains she suffered along with the dysmenorrhea. She had severe external hemorrhoids aggravated by the temporary congestion, which condition led her to believe when she had an evacuation, that she had given birth to a child by the rectum. The repetition of the last word five times was one of the compulsions that we did not succeed in analyzing. She did not

recall that she did so. The child-birth delusion was suggested by her physical condition but fostered by her wish to live a full sexual life, as she had been unable to do. She thought the child was the son of the handsome lodger and persisted long in this delusion. She often asked what had become of the child.

She had visual, auditory, tactile and organic hallucinations but the first two orders were predominant. She saw, while on her way to the hospital, a puff of smoke that seemed to come from a bunch of feathers burning, and this smoke formed itself into a face, half lion, half devil. After this she conceived of her psychosis as a sort of devil possession. She could find no associations to explain the feathers, but to other patients they have been phallic symbols; but the smoke, the animal and the devil all stood for the "lower" nature that was asserting itself in her wish to escape her present family situation and create one more satisfying to her selfish wishes.

After about two weeks the more remote infantile wishes and motives began to assert themselves. She thought she was a Russian princess being trained, by her confinement in this castle, for her high place, or else she was in the White House, having been taken there for her protection, and was to become the wife of the President. She called the present Mrs. Wilson many evil names. She believed she was the owner of everything near her and since she had obeyed all her life it was now her turn to command. Consequently she tore down curtains and broke up furniture in order to replace it with a better sort, more worthy of her. She told her husband she wanted him no more and he could take their daughter also as she had the other one (the imaginary son). Soon after this she forgot the existence of both husband and child.

*(To be continued)*

## A DREAM STUDY

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### INTRODUCTION

This study was undertaken because the vividness and detail of the dream showed it to be an unusually valuable index to the dreamer's unconscious attitude. It is reported because the completeness and dramatic arrangement of the dream are unique. It will be noted also that some of the common symbols appear with somewhat different interpretations than those which are ordinarily accepted. The dream coincides not only with Freud's dictum that a dream must be wish-fulfilling in character but also with Maeder's theory that a dream may often be of a confessional nature.

A brief account of the dreamer is necessary to an understanding of the situation underlying the dream. Born in Nova Scotia, an only daughter and an only child after the death of her brother which occurred in her early infancy, she was the recipient in her childhood of an undue amount of solicitude on the part of her parents. As she became adolescent, the parent complex showed itself in an antagonism toward the mother (herself a neurotic) for which she greatly overcompensated. Having completed a high-school course, she did library work in a nearby town for several years but continued to remain under the domination of her mother. At the age of twenty she became infatuated with a young man into whose society she was thrown by her work and was confidently expecting to marry him when he suddenly disappeared and she later heard of his marriage. She soon afterward became passively involved in homosexual activities with a charwoman who worked at her mother's house. This woman was enormously fat and none too careful of her personal cleanliness but possessed a certain amount of attraction for the girl, based perhaps on a few points of similarity to her mother. No other love affairs occurred, a situation to be expected in view of her strong father fixation, and the only men who had ever attracted her were ineligible for one reason or another—either already engaged or married or avowed celibates.

When she was twenty-two years old she left home and went to

a large city in the South where she took up nursing. The neurosis, which really began at home, became so marked within the course of the next year that she sought medical advice and was referred to a psychoanalyst. After several months he left the city and she came to me for treatment. The dream under discussion occurred just prior to her first visit to me. Not long after her arrival at the Hospital she made friends with a pupil nurse in a class above her and this attachment to a level-headed, normal-minded woman had a very salutary effect upon her.

#### THE DREAM

For purposes of orientation I have divided the dream into acts as it seemed to fall thus naturally when related, the dreamer herself remarking upon the dramatic mode of expression.

##### *Prologue*

The scene of the Prologue is laid in a locker room of the Nurses' Home. In a corner occupied in reality by lockers is a bed and on the bed lies a pupil nurse, MC, dressed in her uniform. A physician, well known to the dreamer as an instructor in the training school, is speaking to her about MC, apparently giving directions concerning her care. Among other things forgotten on awaking, he said "If the wind blows from the North or East, do not tell her; but draw a diagram showing that it comes from the South and West." Suddenly the physician is absent and MC is standing, apparently well, in another part of the room. The dreamer then proceeds to relate to MC what the doctor has said, pretending that it was someone else on whom the deceit is to be practiced. As they laugh over it together, the dreamer realizes that MC is perfectly aware that the advice has reference to her.

##### *Act I*

The first act is staged on a beautiful sandy beach which appears in an impossible location in the rear of the Hospital. The dreamer and someone (a rather shadowy personality with whom the dreamer seems perfectly at ease) are standing on the yellow sand watching airplanes. The dreamer holds a gun, the other an old-fashioned pistol, both of which appear to be useless. Discussing the planes, the other individual remarks that they should not try to shoot planes that have orange-colored insignia because they are Turkish and Turkey has already surrendered. A large plane, flying low, bearing an orange mark, approaches the two and both raise their weapons

to shoot; this is done for no definite purpose but because it seems to be the proper thing to do. Neither is disappointed when it becomes evident that the shots have had no effect.

### *Act II*

The scene of Act II is the same. A very fat, greasy, dirty Indian woman is standing on the sand. It seems that she has appeared there as the result of the shooting and must be attended to as a captive. She seems dull and stupid and makes no effort to escape. The dreamer holds her by the shoulder with her left hand and instructs the other woman to shoot her, feeling as she does so that she is conferring a favor. The pistol is pressed far into the flabby fat of the woman's back and the trigger drawn, but, as in Act I, the result is a failure.

### *Act III*

The scene of this act is indefinite, sand and sea having disappeared. The Indian woman lies upon a bed. She has been told that she is shot and she seems to feel that she should act as though she has been injured. She makes no attempt to speak and apparently understands little of what goes on around her. She sits up in bed and seems about to make an attempt to escape. Just then a crowd of men appear carrying note books and the dreamer realizes that they are going to a class which she also must attend; but finding that she has on only a night gown, she wishes to put on a kimono, feeling that she would then be adequately clothed. She feels that she cannot leave the captive woman (her companion having disappeared) but finally she runs toward the Hospital, hoping to return before the woman has had time to go far.

### *Act IV*

The scene of this act is the same room as the Prologue. The dreamer hastily dons a blue kimono and looking out of the window is relieved to see a large crowd coming up from the beach bringing with them the captive Indian woman.

### *Epilogue*

The final part of the drama takes place in front of the Hospital. The dreamer stands on the sidewalk below the steps leading up to the front entrance. She wishes to take a pair of glasses to be mended and is advised by the vague comrade of acts I and II to go

to an address in the vicinity of the Nurses' Home, preferring herself to go to another place in the downtown section. She then notices that the brick porter's lodge is very large and is being used as a place for convalescent patients to sit. The building is so arranged that the long steps up the terrace pass directly through it and it is sufficiently open so that the dreamer can see a woman sitting in a rocking chair within.

#### INTERPRETATION<sup>1</sup>

In developing the interpretation it seems best to give the most important associations which came to the dreamer before giving the various meanings of each episode. It seems likely that the dreamer's previous experience with analysis influences these associations markedly, for in many instances the first association given is one of the fundamental interpretations. Maeder's maxim (Dream Problem, page 41) that "on sufficient analysis all figures in the dream will resolve themselves as personifications of the libido" finds ample confirmation here.

#### *Prologue*

*Locker room:* ante room, something inferior, lower level, infantile stage of development.

*Absence of lockers and presence of bed:* utilitarian furniture replaced by furniture of ease and comfort; articles associated with "career" replaced by article symbolic of marriage, home, family.

*MC:* an individual who in waking life is a source of mild amusement to the patient, being an immature, childish person; represents that part of the dreamer's personality which is neurotic and infantile, the infantile libido.

*Physician:* instructor, conscience, censor.

*Wind:* Poe's poem "Annabel Lee" in which the beloved maiden is killed by a wind which came out of the North.

*North:* Nova Scotia, parents and complex surrounding them.

*East wind:* home, a village where the prevailing wind is East.

*South wind:* gentle, kind. South is associated with her ambitions and with her relief at being so far from her parents.

*West wind:* fertility, pleasure. West is associated with a pleasant California vacation. *Southwest* suggests the Hospital friend who comes from Texas.

The prologue is a concise statement of the patient's problem as

<sup>1</sup> I wish to thank Dr. Lucile Dooley and Dr. G. Lane Taneyhill for some valuable suggestions as to interpretation.

she sees it after partial analysis. At the outset we have the dreamer acting as nurse for a sick friend who represents her own undeveloped, neurotic psyche. It is the fulfillment of the wish that she may gain control of that part of her personality which she feels to be inferior. MC is, however, fully dressed, an indication that the undesirable traits are still flourishing. The physician, probably a father image, but essentially in this instance appearing in the rôle of censor, gives the cryptic advice "If the wind blows from the North or East, do not tell her; but draw a diagram showing that it comes from the South and West." First and foremost the North and East mean home, mother, influences toward which the dreamer has reacted with great antagonism. Help, advice or influence coming from that source will be valueless because of the emotional reaction involved, but if she can be induced to believe that they come from the friendly regions of the South and West, they will be gratefully accepted. Furthermore, the immediate association with "wind" was *Annabel Lee* in which the wind comes out of the North "chilling and killing" the heroine. No further analysis could be obtained from the patient on this point but it would seem probable that, having in mind the frequent use of wind as an impregnation symbol, we have here a reference to incest fantasy.

Little could be gained in regard to the drawing of the diagram. The dreamer ordinarily made use of a visual rather than an auditory type of ideation but this seems hardly sufficient to warrant the emphasis placed upon it in the dream. Some months later, when the subject of the dream was re-opened with the patient, she gave an association dating back ten years or more to a diagram of the female generative organs drawn for her by a woman physician whom she had consulted on account of dysmenorrhea. This detail may act as a guide post to point out the sexual significance of the dream and to throw emphasis on the fact that there is something pathological about the patient's sex life.

The censor then disappears and in his absence the neurotic part of the dreamer's personality stands upright, quite out from under her control. In the following episode it seems that the vanished physician assumes the rôle of the psychoanalyst and his advice is ridiculed by the patient. The conversation which follows between the dreamer and MC shows that MC cannot be trapped into accepting un-wished-for aid by any such simple device and the two parts of the patient's personality have a good laugh at the expense of the analyst.

Briefly stated, the Prologue shows us the parent complex and its relation to the neurosis, the text of the whole dream to which we find reference in every act. We also see the dreamer's attitude toward the analysis; she has hopes, during the censor's advisory remarks, of getting the upper hand of the defects of personality which underlie her neurosis, but when she considers the advice she finds it ridiculous, and we reach the end of the Prologue with the neurotic traits completely out from under the dominance of the individual.

### *Act I*

*Sandy beach:* childhood vacations—nature—Mother Nature. The sea brings to mind the common interpretation of the mother image.

*Rear of the Hospital:* Hospital stands for mature hopes and ambitions; *in rear* suggests something inferior to it, a regression from adult activities, also perhaps something "wrong".

*Someone:* the friend who did so much for her since coming to the Hospital; also a reduplication of herself.

*Yellow sand:* prostitution color (an association acquired in the earlier analysis): bright joyful, carefree, suggesting the happiness of infancy and childhood.

*Airplanes:* bird, phallus, male. (A common interpretation mentioned by Freud page 248).

*Pistol and gun:* warfare; because useless, the mock warfare between the sexes, coquetry (a departure from the common interpretation of the male organ).

*Orange:* oranges.

*Turkish:* harem.

In this act the dreamer plainly admits regressive wishes by appearing in conjunction with the two common mother images, nature itself and the sea, in a geographical situation indicative to her of inferiority. The yellow sand is significant in that the first association is prostitution and a definite prostitution wish was conscious though suppressed because of the attitude of society. The two sets of association given for this color call to mind the statement of Lay in his paper on "Reinterpretation of Childhood" that the prostitute is essentially an infantile personality. With her the dreamer has a vague individual occupying the dual position of friend and reduplication of herself. They watch the airplanes—that is, from the low level at which her sexual development has ceased she contemplates the male sex. She realizes perfectly that the weapon with which

she is provided to make an attack is inadequate, in other words she knows that she lacks the "come hither". Discussing the matter with herself or her friend, the warning not to shoot those with orange insignia tells the story of her penchant for admiring ineligible men. There is no need to attack Turkish airplanes, a Turk has a harem, is already "much married", has, in fact, surrendered. No interpretation was given for the orange insignia and the only association was oranges but the commonly accepted applications of this color coincide perfectly with the general tone of the episode. Evarts, in her paper on "Color Symbolism" which appeared in the Psychoanalytic Review for April, 1919, gives the following discussion of the color:

"Orange was the color of indissoluble marriage, and the wife of the flamen dialis in Rome was supposed to wear a robe of this color because divorce was prohibited to her. Saffron was sometimes chosen as a wedding veil as a good omen. . . . The orange wedding veil, as expressing the hope of lasting marriage, has come down to us changed to the wearing of orange blossoms, and its original significance has become successfully submerged."

Despite the conversation, they both shoot at the one airplane which comes nearest. This plane with its circular orange mark undoubtedly represents concretely the one heterosexual incident of the dreamer's life. The attempt is made half heartedly and is unsuccessful because of the inferiority of the weapons. The customary phallic significance of the pistol and gun and a suggested homosexual trend could not be confirmed by associations. It is probable also that the airplanes represented free libido and that a deeper and more fundamental meaning was present for the whole episode but it could not be unearthed.

This act, then, shows us the necessarily unsuccessful result of the half hearted attempt of the dreamer, who is still on an infantile sexual level, to make a heterosexual adjustment. Unsuccessful it must inevitably be, because the only attacks are made on those already spoken for—the father images.

### *Act II*

*Fat, greasy, dirty Indian woman:* primeval race representing primal passions. The woman stands for the charwoman of the homosexual incident and also for the gross sexual portion of the patient's personality and is therefore represented with so many unpleasant attributes. The dreamer gave innumerable interpretations

to this character but it seems that because she stood fundamentally for infantile libido, she meant to the patient everything which resulted from that, even to the neurosis itself. By her very presence in the dream she indicates a homosexual wish. *Fat* suggests not only the charwoman but the patient's mother, thus showing that the homosexual complex had its origin in the mother complex.

Here is the outcome of the unsuccessful heterosexual episode, a homosexual situation. First, the Indian woman is the charwoman of the real incident, who must be disposed of in some way. Evidently the dreamer fancies that her friend may be induced to look after her and she graciously makes this suggestion, but even though the friend complies, the attempt is unsuccessful. The dreamer cooperates by holding the woman by the shoulder with her left hand, another reference to her homosexual activities. A deeper significance is here, however, as the associations indicate. The lower nature which the dreamer feels to be undesirable must be eliminated. It has been brought into prominence as a result of the balked attempt at heterosexual adjustment and must now be reckoned with. Its elimination must be accomplished, however, at no inconvenience to herself and to put the task of readjustment onto her friend, who has already been of material benefit to her, seems a logical procedure, especially as she thinks she can make the friend feel that the favor is conferred upon her. The dreamer makes a show of assisting but the attempt is a failure.

In brief, this act shows the throw-back to a homosexual level as a result of the heterosexual frustration and the dreamer's attitude toward this phase of the matter, a mild wish to do away with it provided someone else puts forth the effort.

### *Act III*

Here the Indian woman has lost her rôle of charwoman and represents the undesirable elements of the patient's character and the undeveloped libido. As in the Prologue, they are for the moment subservient to the patient. The ambivalent character of the dreamer's attitude is shown by the pretense involved—the Indian woman has not actually been injured but must act for the moment as though she had. The dreamer thinks of her career and her adjustment to society (the crowd of men going to class) and finds that she is in no condition to meet the situation. She is loath to part with her neurosis, undesirable though it may be, yet its escape is probable if she arrays herself properly to carry on her life work. Her decision is in favor of the adjustment to society, however.

Furthermore here is another reference to the mother complex. As suggested in Act II the Indian woman also represents the mother, and it becomes evident that the dreamer knows that an adult adjustment to life can be made only after separation from the mother. Throughout her life she has been completely dominated by her mother so far as her actions went and this scene suggests the fulfillment of a wish to turn the tables and dominate the mother. The patient recalls an incident in her childhood in which, clad in a night-gown, she unintentionally exposed herself before her father, was severely rebuked by her mother, and suffered great mortification and chagrin. The wish of that period now finds a dream fulfillment. Here in the dream she plans a compromise and feels that she can properly appear before the men if she dons a kimono.

The function of this episode, then, is to show the dreamer's knowledge of the necessity of an adult adjustment to life, involving a loss of the neurosis and all the undeveloped sex life at the base of it, and a separation from the mother; such an adjustment she wishes to make by a compromise, however.

#### *Act IV*

In this act the dreamer affects her compromise with society by donning the blue kimono. As blue had acquired a meaning of homosexuality in the course of the patient's previous analysis, it shows the character of the compromise she hoped to accomplish. The blue kimono also calls to mind an incident which occurred about six months before the dream, when the patient had an obsession that she was wearing a blue kimono belonging to her friend, whereas she in reality wore her own pink kimono. This indicated an identification of herself with her friend, but as the friend was a mother image also an identification of herself with her mother. Thus her wish for maternity was fulfilled and furthermore her incest desires were satisfied. That she felt able to join the men in a kimono was doubtless due to the wish, which was very near the conscious, for a more intimate relationship with them than was afforded by the classroom.

She is back again in the room which is the scene of the Prologue, a place nearer to the scene of her adult labors than any of the preceding. From here she expects to go out to take up her work as an adult member of society.

Looking from this point of vantage back toward the seashore, she sees to her relief that society has taken care of her neurosis. Here is the solution of her problem—society cannot countenance

open expressions of undeveloped emotional life, therefore her homosexual problem is automatically solved. Furthermore the crowd is composed entirely of men and we find the homosexual tendencies of the dreamer now swamped by the heterosexual interests.

### *Epilogue*

*Front of the Hospital:* a more desirable location than the previous scenes, though still not within the Hospital which represents the life work.

*Glasses:* vision, psychoanalytic insight.

The interpretation of this part of the dream is very unsatisfactory, associations were scarce and no spontaneous interpretations came to mind. It is easy to see that this situation arose because of the importance of it to the patient and because of the not altogether favorable light which it throws on the attitude of the dreamer. The former acts have dealt largely with regressive tendencies of the libido but this act concerns itself altogether with the progressive desires.

Without doubt the glasses represent the dreamer's insight and something is amiss which must be corrected. The dreamer wishes to have her insight improved by going to a psychoanalyst, her companion feels that she can make an adequate sublimation through her work. No actual decision is reached but the dreamer is left with the impression that she will go to the psychoanalyst, although the transference and its emotional influence are at work as well as the desire to be cured.

She then notices the porter's lodge through which she has passed daily on her way to class. It is large and a convalescent woman patient sits within, in a comfortable chair upon the steps. That is, the dreamer wishes herself not well, but better, well enough to be comfortable but still ill enough to be shielded and protected (the lodge). She hopes however that this adjustment will occur at a higher emotional level than her present one (the patient is sitting partway up the steps). The change of scene from the rear of the building to the front suggests a change from an abnormal to a normal sexual viewpoint. Symbols of adult sex life are abundant—the steps, the lodge through which they pass. All these things are seen after the matter of mending the glasses has been considered. At last a wish fulfillment belonging to adult sexual life has appeared, steps going up through a small building—a typical symbol of coitus.

## DISCUSSION

The dream in its entirety seems to live up to Maeder's theory expressed in his monograph on the Dream Problem, that a dream should concern itself not only with the regressive tendencies of the libido but also with the progressive tendencies. Throughout the entire first half of the dream regression is the main feature, but beginning with the entrance of the crowd of men we get the first active desire to make an adult social adjustment. The regressive features fade and the progressive take their place until in the Epilogue we find the outspoken wish for improvement and a suggestion of the means to be used (psychoanalysis). A similarity may be seen between this dream and one which appears in Dooley's Study of a Manic Depressive Psychosis. There the dreamer is combing her hair and a snake drops out; this turns into a little black manikin and sings a very beautiful song about the oppression of its race, the dreamer marvelling that so ugly a thing could produce such beautiful poetry. The snake and manikin represent the undeveloped libido and correspond to the Indian woman of the dream under discussion. The reconstruction had already begun at the time of the manikin dream whereas the nurse had not even made a thorough analysis when this dream occurred.

Each individual appearing in the dream had more than one significance and several different interpretations were forthcoming for each episode. Each individual, also, stood for some phase of the dreamer's libido.

In its entirety the dream recapitulates the struggles of the infantile libido and gives the present attitude of the dreamer towards her difficulties. In every episode is seen a wish fulfillment, not only the wish to deal adequately with the neurosis and get well, but also minor wishes dealing with the stage of development depicted in the episode.

## A PSYCHOANALYTIC STUDY OF SHAKSPERE'S CORIOLANUS

BY JACKSON EDMUND TOWNE, A.M.

The early historical accounts of the career of Coriolanus contradict each other in their details, and no one account can be regarded as having superior historical accuracy. The editors of the *Encyclopaedia Britannica* feel that it can be stated with an approximation to historical accuracy that the early Roman, Caius Marcus Coriolanus, was given his surname in honor of his bravery displayed at the siege of Corioli, in 493 B.C., during a war against the Volscians. The following year, when there was a famine in Rome, Coriolanus advised that the people should not be relieved by supplies obtained from Sicily, unless they would consent to the abolition of their tribunes. For this he was accused by the tribunes, and, being condemned to exile, took refuge with his friend Attius Tullius, king of the Volscians. A pretext for a quarrel with Rome was found, and Coriolanus, in command of the Volscian army, advanced against his native city. In vain the first men of Rome entreated for moderate terms. He would agree to nothing less than the restoration to the Volscians of all their land, and their admission among the Roman citizens. A mission of the chief priests also failed. At last, persuaded by his mother, Volumnia, and his wife Virgilia, he led back the Volscian army, and restored the territory he had conquered. Then, according to Fabius, the earliest of the commentators, and so perhaps the most accurate, Coriolanus lived on in exile among the Volscians and died at a ripe old age.

The story of a bold warrior losing his triumph because so "bound to's mother" is clearly but a variation of the most essentially tragic of all myths, that of Oedipus. The story of Coriolanus is naturally more tellingly tragic if Volumnia's influence over her son can be shown to have been one of if not the chief cause of his actual death; and this fact can surely be counted among the reasons why such a conclusion to the tale of Coriolanus (his death by assassination at the hands of those whom he would not lead into Rome) ultimately became the accepted conclusion, despite Fabius, the earliest of the commentators. (See the extended account of the career of Corio-

lanus by the historian Dionysius, which served Plutarch as a chief source.)

The *Encyclopædia Britannica* points out that the Coriolanus legend is considered the nucleus of the tradition which accentuates the great influence exercised by and the respect shown to Roman matrons in early times. In re-telling the story of Coriolanus neither the world's greatest biographer nor the world's greatest dramatist emphasize that tradition. Why not? Among other reasons, surely because both Plutarch and Shakspere, being superlative artists, are especially concerned with the most universally human element in their story, and so naturally emphasize the psychological effect, as distinguished from what might have been merely the traditional effect, of Volumnia upon her son.

Plutarch begins his biography of Coriolanus with information of considerable significance to the psychoanalyst, namely, that the early Roman exile was "left an orphan, and brought up under the widowhood of his mother. . . ." And very shortly thereafter we learn of the extent to which the mature man remained under the maternal influence. The following passage is surely pregnant with revelation to Freudians.

And, whereas others made glory the end of their daring, the end of his glory was his mother's gladness; the delight she took to hear him praised and to see him crowned, and her weeping for joy in his embraces, rendered him, in his own thoughts, the most honored and the most happy person in the world. Epaminondas is similarly said to have acknowledged his feeling, that it was the greatest felicity of his whole life that his father and mother survived to hear of his successful generalship and his victory at Leuctra. And he had the advantage, indeed, to have both his parents partake with him, and enjoy the pleasure of his good fortune. But Marcius believing himself bound to pay his mother Volumnia all that gratitude and duty which would have belonged to his father, had he also been alive, could never satiate himself in his tenderness and respect to her. He took a wife, also, at her request and wish, and continued, even after he had children, to live still with his mother, without parting families.

Plutarch well realizes that in yielding to his mother before prostrate Rome Coriolanus was not actuated entirely by noble sentiments.

. . . the noble thing would have been, not to spare his country for his mother's sake, but his mother in and with his country; since both his mother and his wife were part and parcel of that endangered country. After harshly repelling public supplications, the entreaties of ambas-

sadors, and the prayers of priests, to concede all as a private favor to his mother was less an honor to her than a dishonor to the city which thus escaped, in spite, it would seem, of its own demerits, through the intercession of a single woman. Such a grace could, indeed, seem merely invidious, ungracious, and unreasonable in the eyes of both parties; he retreated without listening to the persuasions of his opponents, or asking the consent of his friends. The origin of all lay in his unsociable, supercilious, and self-willed disposition, which, in all cases, is offensive to most people; and when combined with a passion for distinction, passes into absolute savageness and mercilessness.

External evidence on the date of Shakspere's Coriolanus is exceptionally scanty. Internal evidence of meter and style point decisively to its being a late play, and scholars are generally agreed on a date near 1609. Although Shakspere followed Plutarch's life closely, as he did in the case of Julius Cæsar and Antony and Cleopatra, he nevertheless made certain changes in his dramatization of the career of the Roman exile which inevitably tend to portray Coriolanus as more nearly a typical "Œdipus." We need not be surprised at this, for Dr. Ernest Jones, in his study of "The Problem of Hamlet and the 'Œdipus-Complex'" (first published in the American Journal of Psychology, Vol. XXI, 1910, 72-113), and Dr. I. H. Coriat, in his *The Hysteria of Lady Macbeth* (first published by Moffat, Yard & Co., New York, 1912), have already shown us that Shakspere's grasp of a Freudian interpretation of human motives was almost supernatural.

In Plutarch it is the friend, Valeria, who induces the wife and mother of Coriolanus to go to plead with him, and Valeria's share in the action is treated with considerable fullness. This is not represented by Shakspere at all, save that Valeria accompanies Volumnia on the deputation to Coriolanus. Virgilia, Coriolanus' wife, Shakspere notably subordinates throughout his play. Volumnia is more bold than in Plutarch in the dominance she exercises over her warrior son. She undertakes her mission to Coriolanus far more confidently than in Plutarch, for she actually believes:

... There's no man in the world  
More bound to's mother. . .

Shakspere is also at pains to show, *what Plutarch does not mention at all*, that the arrogance of Coriolanus towards the common crowd, which so contributes to his undoing, is partly the result of maternal suggestion. Coriolanus speaks of his mother:

... who was wont  
 To call them (*the common crowd*) woolen vassals, things created  
 To buy and sell with groats, to show bare heads  
 In congregations, to yawn, be still and wonder,  
 When one but of my ordinance stood up  
 To speak of peace or war.

In order to forecast the subservience of Coriolanus' will to his mother's, Shakspere furnishes us with an excellent preliminary illustration, drawn not from Plutarch at all. Volumnia is made to add her plea to those of Menenius, Cominius, and the Senators that Coriolanus go and conciliate the tribunes. The proud warrior is all protest:

Away, my disposition, and possess me  
 Some harlot's spirit! my throat of war be turn'd,  
 Which quired with my drum, into a pipe  
 Small as an eunuch, or the virgin voice  
 That babies lulls asleep! the smiles of knaves  
 Tent in my cheeks, and schoolboys' tears take up  
 The glasses of my sight! a beggar's tongue  
 Make motion through my lips, and my arm'd knees,  
 Who bow'd but in my stirrup, bend like his  
 That hath received an alms! I will not do't;  
 Lest I surcease to honor mine own truth,  
 And by my body's action teach my mind  
 A most inherent baseness.

But despite this vigorous protest it takes only a few more words from Volumnia and Coriolanus meekly accedes:

Pray, be content:  
 Mother, I am going to the market-place. . . .

This scene is but a prelude, of course, to the most important scene in the play, in which Volumnia wins Coriolanus not to wreak his vengeance upon Rome. As Denton J. Snider, in his Shakespeare's Dramas, points out, it is when Volumnia concludes her plea, which bids fair to have been made in vain, by turning away with lofty contempt and actually disowning her motherhood, that Coriolanus quickly gives in. Volumnia exclaims:

This fellow had a Volscian to his mother.

And Denton Snider comments: "This is too much for Coriolanus. His strongest tie he can allow to be severed; he might even contemplate his mother dead; still he would be her son. But disowned—denied to be her offspring—that cuts deeper than her death. He yields. . . ."

Unfortunately there is a mechanical stiffness about the famous scene, a presentation of the story in its conventional form with too little added inspiration from the dramatist. We can note in this scene alone one of the chief reasons why Shakspere does not achieve a masterpiece in Coriolanus. Though clearly grasping the tragic essence of his theme as it was capable of being understood in his own time, and more than dimly perceiving the tragic essence of his theme as it is now capable of being understood, in a somewhat more enlightened time, Shakspere yet writes on the whole too mechanically of Coriolanus, and we must rate the play, with Titus Andronicus and Timon of Athens, far below the other seven great tragedies.

Following in the wake of nine out of ten critics who have written on Coriolanus, William Allan Neilson, President of Smith College, in his Student's Cambridge Edition of Shakespere's complete works, speaks of "the intolerable arrogance of the hero driving him on to destruction." But it is rather the collapse of his arrogance which actually causes the hero's destruction! Only because of that collapse is Aufidius able to stir the Volscians to sufficient anger, even with the help of Coriolanus' recovered arrogance, to make good the threat:

. . . therefore shall he die,  
And I'll renew me in his fall. . . .

And Shakspere makes Coriolanus deliberately prophesy that his subservience to the maternal wish will by itself alone lead to consequences nothing short of fatal:

. . . O my mother, mother! O!  
You have won a happy victory to Rome;  
But, for your son, believe it,  
Most dangerously you have with him prevail'd,  
If not most mortal to him.

And in this Shakspere but follows Plutarch:

"O mother! what is it you have done to me?" . . . "You have gained a victory," said he, "fortunate enough for the Romans, but destructive to your son; whom you, though none else, have defeated."

In answer to those who see the fall of Coriolanus as exclusively due to his pride, Edward Dowden, from Shakspere: A Critical Study, can be quoted as follows: "The struggle, prodigious and pathetic, begins, between all that is massive, stern, inflexible and all that is tender and winning in his nature; and the strength is subdued by the weakness. It is as if an oak were rent and uprooted not by

the stroke of lightning, but by some miracle of gentle yet irresistible music. And while Coriolanus yields under the influence of an instinct not to be controlled, he possesses the distinct consciousness that such yielding is mortal to himself. He has come to hate and to conquer, but he must needs perish and love." And in his Shakspere Primer, Dowden writes of Coriolanus that: "his haughtiness cannot really place him above nature. In the presence of his wife, his boy, and his mother, the strong man gives way, and is restored once more to human love. *And so his fate comes upon him.*" (Italics mine.)

One group of commentators upon Shakspere's Coriolanus neglect the human element in the tragedy by writing of it as though it were too exclusively a mere drama of political conflict between the Roman patricians and plebeians. Hazlitt berates Shakspere for siding entirely with the unfairly privileged patrician class: "The whole dramatic moral of Coriolanus is that those who have little shall have less, and that those who have much shall take all that others have left. The people are poor; therefore they ought to be beaten. They work hard; therefore they ought to be treated like beasts of burden. They are ignorant: therefore they ought not to be allowed to feel that they want food, or clothing, or rest, that they are enslaved, oppressed, and miserable." Stopford Brooke, in his On Ten Plays of Shakespeare, runs to the other extreme from Hazlitt and writes: "Politically considered, the play is the artistic record of the victory of a people, unrighteously oppressed, over their oppressor. . . ."

The truth surely lies somewhere between the views of Hazlitt and Brooke. Shakspere neither loved intensely nor hated intensely what Coriolanus stood for politically. In the words of Dowden: "Shakspere's drama is the drama of individuality, including under this name all those bonds of duty and of affection which attach man to his fellowman, but not impersonal principles and ideas."

Hazlitt's comment is obviously a piece of irrational prejudice; and Brooke's viewpoint, which goes on to assume that Coriolanus is morally redeemed in yielding to his mother's influence, is none too reasonable, for it springs from an underestimation of the moral strength of Coriolanus' character, as the result of Brooke's too romantically chivalrous judgment of Volumnia. Let me quote from a comment on Coriolanus by Professor Richard Moulton, of the University of Chicago, in his The Moral System of Shakespeare: "The compromising spirit so clearly described underlies Volumnia's action in the final crisis. The sympathies of the modern reader are

with her, for she represents the modern ideal of patriotism. But, once the ancient point of view has been caught, it must be admitted that from this standpoint even patriotism is a compromise with principle; it is not pure devotion to the ideal of government, but devotion to that particular government with which the individual has been connected by the accident of birth. Coriolanus, as a servant of the Volscian state, exhibits the same absolute fidelity to the public service at all personal cost which once he had cherished for Rome. Volumnia on her knees before the conqueror appears as a force disturbing faithful service by motives of sentiment and passion."

No psychoanalysis of Shakspere's Coriolanus would be complete without mention of the instance of a memory lapse which Shakspere ingeniously adds to his dramatization from Plutarch of the episode in which Coriolanus begs of Cominius the freedom of his Volscian host. After reading Dr. Jones on Hamlet and Dr. Coriat on Lady Macbeth, it seems no exaggeration to feel that though writing several centuries before the publication of Freud's Psychopathology of Everyday Life, Shakspere's knowledge and insight into life was deep enough to conceive that it would be most natural, after a hard fight, for such a man as Coriolanus temporarily to forget the name of one who was really an enemy despite kindness manifested in the past.

*Coriolanus:* I sometime lay here in Corioli  
At a poor man's house; he used me kindly:  
He cried to me; I saw him prisoner;  
But then Aufidius was within my view,  
And wrath o'erwhelm'd my pity: I request you  
To give my poor host freedom.

*Cominius:* O, well begg'd!  
Were he the butcher of my son, he should  
Be free as is the wind. Deliver him, Titus.

*Lartius:* Marcius, his name?

*Coriolanus:* By Jupiter, forgot:  
I am weary; yea, my memory is tired.  
Have we no wine here?

And Freud might well have quoted in his masterly little monograph, *Reflections on War and Death*, the surprisingly apt satirical comments on war made by the Servingmen in Scene 5 of Act 4 of Coriolanus:

"*Third Serv:* To-morrow; to-day; presently: you shall have the drum struck up this afternoon: 'tis, as it were, a parcel of their feast, and to be executed ere they wipe their lips.

*Sec. Serv.*: Why, then we shall have a stirring world again. This peace is nothing, but to rust iron, increase tailors, and breed ballad-makers.

*First Serv.*: Let me have war, say I; it exceeds peace as far as day does night; it's spritely, waking, audible, and full of vent. Peace is a very apoplexy, lethargy, mull'd, deaf, sleepy, insensible; a getter of more bastard children than war's a destroyer of men.

*Sec. Serv.*: 'Tis so: and as war, in some sort, may be said to be a ravisher, so it cannot be denied but peace is a great maker of cuckolds.

*First Serv.*: Ay, and it makes men hate one another.

*Third Serv.*: Reason; because they then less need one another. The wars for my money. I hope to see Romans as cheap as Volscians. . . ."

Professor Stuart P. Sherman, of the University of Illinois, wrote in *The Nation*, for April 27, 1916, of Coriolanus as: "the hero of a tragedy notably devoid of all 'sex-interest,' vainly striving to free himself from the natural bond of blood and sonship, vainly protesting that he will never be a gosling to obey instinct." Freudian research has long since proved that "the natural bond of blood and sonship" is by no means "devoid of all 'sex-interest,'" and the time has now surely come for the more general recognition of this fact by all critics of literature and art.

## RELIGION IN THE LIGHT OF PSYCHO-ANALYSIS

BY CAVENDISH MOXON, M.A.

LOS ALTOS, CAL.

The study of religious phenomena by means of the psycho-analytic method has already led to results of immense importance for all who have either a theoretical or practical interest in the subject. Indeed Freud's theory of the origin of existing kinds of religion is comparable to Darwin's theory of the origin of existing kinds of animals. Darwin gave the world some good reasons for believing in the evolution of complex animals from simple organisms; and Darwinians have shown that elaborate forms of religious faith have developed from simpler and cruder symbols. Even believers in a divine revelation usually admit that some determining factors of the new truth are to be discovered in previous religious symbolism. Christianity, for example, did not come down from heaven ready made; its roots are clearly seen to lie in the soil of its Jewish and Greek environment. It is generally agreed that religions grow; but the manner of their growth has been the subject of many conflicting theories.

It is the work of Freud and his followers that has given the world a clearer idea of the forces that cause religions to spring up, develop and decay in almost every society. In the light of the new psychology of the unconscious, religion appears no longer either as an inexplicable miracle of divine grace or as a rational device of crafty and greedy priests. In certain conditions of life and culture, religion is as natural a product of the psyche as poetry, phantasy and other means of diversion from painful work. The Freudian is not content to accept the religious man's reasons for the faith that is in him. These "reasons" are discovered often to be a mere after-thought, a rationalization or a forcing of unconscious tendencies and desires into forms that are acceptable to the moral consciousness. Religious belief gives a symbolic satisfaction for hidden impulses, lowly emotions and primitive ideas. The psycho-analysts have proved that in religion the wish is verily father to the thought.

It is no longer a mystery that many unreasonable beliefs have the power to persist in spite of repeated criticism or disproof. The

rationalist is often amazed that beliefs undermined by science are not at once abandoned by all reasoning men. The Freudian knows that religion is not primarily a rational product. Therefore no merely rational attack can overthrow a belief that satisfies the deepest instincts and emotions of man. Reason is used in religion for the confirmation of the hopes that love begets.

The psyche, according to Freud, is a dynamic process. Sensations enter it. Images are made and stored either in the fore-conscious mind as memory or in the unconscious mind whence they cannot normally be recalled. Affective energy is there piled up ready for practical use. When the sensations are pleasant the psyche desires to keep them before it. In order to restore the pleasure that is lost by their disappearance the psyche may first try to bring them back in imagination. The infant soon learns that this hallucinatory method gives very little satisfaction. The only way left is so to move the body in relation to outer reality that the pleasurable sensations may be restored and the energy expended. In order to understand the religious experience it is necessary to study man's strivings for psycho-physical pleasure from earliest infancy. Even experiences in the first years of childhood are now known to exercise a permanently directive force upon the later mental and moral and religious growth.

The first stage of human development is marked by self centred interest and pleasure. The infant loves its own body and its own soul. Then comes the stage of object love and this is naturally directed towards the mother, the father and other members of the family circle. All but perverted or regressive individuals pass from self love to family love, but many fail to proceed from family love to the choice of a lover for marriage from a wider circle of interest. Too often the child's love force is fixed upon an indulgent parent. When conscience dawns, this parental love appears as an intolerable incestuous thought which must be vigorously repressed. In the unconscious it still lives on and seeks just the sort of symbolic satisfaction that religion offers.

When the development of the love life is normally complete a happy marriage is possible. The surplus energy can then be applied to such impersonal objects of interest, desire and devotion as science, art, and social reform. If no direct and natural outlet for love appears, the mental and bodily health are in danger of breaking down in the vain attempt to repress the whole sexual energy or to displace it wholly on to altruistic or supernatural substitutes at the bidding of conscience and convention.

The love which is either unconsciously fixed on a parent or unable to find a satisfying parent substitute seeks various symbolic satisfactions as a compromise. Hence it is at puberty that the need occurs for God as substitute for the father or the grandfather. Religious conversion therefore usually happens at this period of great moral repression and psychical advance. The convert in his time of stress reverts to the primitive mode of symbolic thought. The symbol serves his purpose because it is a product of the unconscious. It is a compromise between unconscious, forbidden desires and the demands of the conscious mind. The symbol satisfies the deeper needs of the person who is consciously ignorant of its meaning. There is thus a remarkable similarity of the symbols used in all the products of the unconscious in wit, dreams, insanity, poetry, mythology, theology and cultus. The symbols indeed are many, but the simple ideas symbolized are few. Symbols represent ideas of the self, the closest blood relatives and the events of birth, love, and death. These primitive interests form the roots of all our highest activities. Mental progress, says Dr. Ernest Jones (see his chapter on Symbolism in his Papers on Psychoanalysis) includes ever a double movement—first a construction of complex from simple symbols and afterwards the destruction or unmasking of these symbols by more adequate ideas of reality. The symbol-building tendency of the mind is ever making creeds and sacraments, and the sceptical tendency to separate the kernel of truth from its symbolic husks is ever breaking up the old beliefs and rites.

The Freudian analysis of mental process is opposed to the religious claim that the "spiritual reality" is the cause of its symbols. The fact appears to be that the concrete symbol is always prior to its abstract product. The contrary view is only plausible because one concrete idea or symbol is sometimes consciously used to express another collateral idea that has sprung from the same root and grown into a more abstract form. In this case the concrete is not strictly speaking the symbol of the abstract idea, but merely in associative connection with it. The Bull calf symbol in the Old Testament is not caused by the idea of a Creator. Both the abstract idea of the Creator and the concrete image of the Bull are symbolic projections of Man's creative life force and love energy. "The Father" in the New Testament is not the symbolic product of an abstract idea of a being of infinitely tender care for his world. Both ideas are substitutes for the image of the human father; only "the Father" is a more concrete symbol than the modern metaphysical

conception of the Godhead. Both ideas are produced to satisfy the same infantile cravings of the unconscious life at the instigation of the disappointments and sorrows of adult experience.

The defenders of God's objective reality often support their belief by the evidence of the saints and prophets who feel God's presence and inspiration as a force external to their soul. But the externality or transcendence of God follows naturally from our theory of God as a symbol projected by the heart's desires. God is a product of the unconscious desire for a parental authority. To the consciousness of his worshippers he therefore appears to come from on high to issue commands to his sons and servants. The poets often express a similar feeling that their "inspired" verse came into their mind as if from some external source beyond the control of their own intelligence and will. And many mediums sincerely imagine that their unconscious writing and speech proceed from a disembodied or absent intelligence.

There is abundant psycho-analytic proof of the jealous hate felt by many boys for their father who is for them the embodiment of repressive authority and the rival for the affections of the mother. Consequently in some religions there is a belief in the death or the maiming of the divine Father who has received the hostile feelings originally felt for the human father. Parental love is symbolized by the loving Father God in religions that express the reaction of conscious civilized piety against savage infantile hate.

Man's substitution of a perfect divine Father for his own imperfect human father shows the strong tendency of the mind to project its feelings on to the symbolic objects of its desires. After transferring love and hate from the human to the divine Father, the next step is to imagine that the God likewise feels love or hate towards his worshipper. Indeed these contrary feelings are frequently found to coexist in the heart of men and Gods. In cases of what Freud calls the ambivalence of emotions the analysis shows that the love is usually conscious and the hate or dislike unconscious in normal adults. And in religion the vengeance and "the wrath of God" are usually ascribed to motives of righteous justice. The Christian God is said to love the sinner and hate the sin. Human love is cruel as well as kind. The sadistic component of love finds its pleasure in giving pain to the object loved; the masochistic element enjoys a passive subjection to the harsh domination of the lover. Both these tendencies of love are satisfied by religious doctrine. God is kind and cruel. If he rewards some men in heaven he punishes others in

hell. Some theologians have even suggested that the saved will enjoy the heavenly vision of the damned in hell.

In the light of these discoveries the harsh sounding phrase "the fear of God" becomes clear. It seems no longer strange that the worshipper who felt both fear and love for his father should extend these feelings to the totem or the god that is his father's substitute. In spite of his emphasis upon the Father's love, even Jesus taught men to fear God because he wills to send the wicked to hell. By ascribing fatherly love and eternal punishment to the same God, Jesus betrays the conflicting emotions of love, dislike and fear that must have torn the unconscious depths of his soul. We may infer from the last words on the Cross (according to the earliest Gospel) that in his last agony Jesus' trust was mastered by an uprush of fear that God had forsaken him and would let him perish. It is only true of the conscious self that "perfect love driveth out fear"; and in times of great mental stress even the strong religious will-power may be incapable of holding down the emotions that still persist in the unconscious.

It is the fashion for men of faith to sneer at the old theory that religion is a product of fear. And men of science agree that fear is to be regarded as a stimulus to other and deeper causes of religion, and not as an adequate explanation of belief. The psycho-analytical school have shown that fear ever plays a very important part in the creation of gods and in their subsequent worship. Fear is the determining stimulus to the regressive myth-making phantasy. Of course the fear that stimulates modern religious faith is not a primitive fear of certain places or persons. It is rather a complex dread of life and its tasks as a whole. When dangers threaten mental peace or physical health, the instinct of fear counsels men to retreat from an intolerable situation. Viewed thus religion appears to be a psychical flight from a dark and threatening reality. The sensitive person who feels inwardly incapable of resisting the blows of fortune seeks escape from the real present in a religious world of phantasy or faith. Religion is indeed a safety valve for the strained mind. It is a satisfaction for the deep emotional needs, that life often leaves unsatisfied. Hence not even absorption in scientific research makes a man immune from relapse into the infantile attitude of religious emotion. Indeed, the strain and weariness of intellectual pursuits proves too hard for many persons unless they have an adequate emotional outlet in human affection. Especially prone to religious relapse is old age with its weakening of higher mental and moral

control and its increased longing for a peaceful and childish attitude to life. It is evident, then, that the old saying is so far correct that fear is indeed a stimulus to the making of gods and to their worship.

We have now to consider how the stimulus works. The fear of the dark present when it is intolerable, causes the life force to shrink back from reality with its awful problems and tasks. The psychic energy thus dammed up must find some outlet: the psyche imperatively demands a more restful activity. It therefore flows back towards the infantile way of life, and up towards a phantasy world of light and peace and love.

At this point history supports the psycho-analytic theory. The apocalyptic literature of the Jews coincides with a period of extreme national misfortune and disillusionment. The darker appeared the present earthly life the brighter seemed the vision of the imminent kingdom and the more vivid grew men's faith in the King, the Saviour, the Son, the Father.

Thus are the gods born of the fear which drives men back from intellectual and moral manhood to a state of infantile dependence. Religion is consequently to be regarded as a retrograde phenomenon.

The surrender of the affections and the will to a heavenly Parent, Guardian and Guide is an enormous barrier to free individual thought, activity and social development. All progress depends upon the loosening of the bonds of love and fear of the parents and their heavenly substitutes. And the psycho-analysts have proved that many wrecked lives, unhappy marriages and serious diseases are ultimately due to just such a fixation of love on a parent image as is fostered by religious dependence and filial faith.

Religion promises an unfailing Parental Providence when the natural parents fail to fulfil their task. Instead of setting man free from his parental complexes, religion attempts to cure the sick soul by providing a socially acceptable outlet for what is at bottom an incestuous remnant of infancy. Religion is, therefore, at best a less evil than the direct indulgence of forbidden love. But faith cannot lead a man to the highest levels because it never allows him to face and overcome the infantile parental and family complexes, which hinder the displacement of the full force of his sexual energy on to objects, pursuits and ideals that benefit both self and society. No doubt many weak and diseased persons have been kept in a state of sanity and peace by their religious devotions. But they are apt to lose all interest in reality by their morbid absorption in a world of fantasy. Besides, the peace that is a vital need for the feeble is a

dangerous drug for the strong. By turning men's love towards imaginary objects, religion robs society of the vast sum of energy that is used in prayer and ascetic self-mortification.

The religious myths, doctrines, and sacraments imply an unconscious transference of love energy. The highest aim of humanity is to attain a clear understanding of life's task and a conscious use of superfluous energy for the social good. Religion is a strong temptation when no attractive or safe outlet for energy appears. Ego-centric joys of mystic pleasure often seduce the weary and heavy laden on life's way. The man who has the power and opportunity to love and live with all his might needs no religious consolation. The infirm, the lonely and the aged alone can rightly choose the mystic way of infantile and hallucinatory satisfaction. The religious apologist often admits that not all men are equally capable of religious experience but (not being a sceptic) he generally ascribes the widespread incapacity for religion either to divine predestination or to human sin. The new psychology makes both these theories unnecessary. Belief in God is a product of displaced, projected and personified love force. The degree of a man's religious faith and the intensity of his God consciousness depends therefore on the amount of his sex hunger that is available for sublimation. The person who has found full satisfaction directly in marriage and indirectly in social service has no time or energy to spare for communion with a personal God.

## ABSTRACTS

### IMAGO

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ABSTRACTED BY LOUISE BRINK,  
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1. The Choice of a Mate and Marriage. HANS BLÜHER.
2. Neurotic Exogamy. A Contribution to the Correspondence in the Psychic Life of Neurotics and Savages. DR. KARL ABRAHAM.
3. The Dismemberment Motive in Myth. HERBERT SILBERER.
4. Sexual Prototypes in Simple Inventions. DR. PHIL. FRITZ GIESE.

1. *The Choice of a Mate and Marriage*.—The question continually presents itself whether the individual and society are best served by the institution of marriage or of promiscuity. The problem is considered usually in the light of the question whether marriage is an externally imposed institution or one which has arisen naturally from within. The writer believes that if the unconscious is examined there will be found there determinants for the institution of marriage in the nature of the choice of a partner. The hypothesis that marriage has grown out of a preceding state of promiscuity, he believes, is based upon insufficiently supported deductions. In looking instead for unconscious motives one has to ask why man makes an individual choice of a permanent partner as over against many possible love objects. Little can be learned from a biological investigation of the problem.

Blüher considers the question by starting with the *Odyssey*, which he believes permits of a less prejudiced view of the comparison between the man's desire for one partner and the enjoyment of a number of love objects than the later Christian conception in literature would afford. For in the ancient tale the question is considered more as a purely psychological and not an ethical one. The *Odyssey* is unmistakeably an epic of marriage. The longing of Odysseus for his wife Penelope runs through all the varied tale of his adventures. Other female charmers are typified by Calypso and Circe, to whom no blame is attached, who are desirable objects in themselves, who are young where Penelope is

an older matron and yet cannot tempt Odysseus from his loyal longing for the wife. In the same apparently inexplicable manner, one object, often neither rich nor beautiful, triumphs over other far more desirable objects. With the one there is a compelling attraction, a feeling that this alone is "the right one."

The commonly heard expression that the woman of choice "has something about her reminding one of home" betrays the infantile motive at the basis of such choice. This accords with the fact that infantile experiences especially in relation to the sex life have the strongest determining force over later life. Blüher illustrates this truth by the experience of an acquaintance who had unusual power over women, was exceptionally endowed with attractive qualities and had a wide and apparently successful experience with women wherever he traveled. Yet he confessed that none really obtained any hold upon him or gave him any satisfaction and sense of purpose through his love life. Some psychoanalytic questioning elicited the fact that this state of things, an attitude on his part and not the result of outer circumstances, was due to sexual activity in childhood with a sister, which was concerned with touching, looking and excretory erotic. This activity was given up later for a good comradeship with the sister. Behind this attachment was also a deep one for the mother with jealousy of the father. The man recognized that now for him women were divided into two classes; the one represented his sexual desire to the sister extended over in a sexual phantasy exaggerated to include the world, but seeking objects differing from the original object, sexual attraction toward whom he had put away from consciousness. The other class was represented by one object like the sister, a woman toward whom he was not stimulated sexually but who alone appealed to him as an object of genuine satisfaction. He later became engaged to her and in the slow development of his sexual feeling toward her typified the contrast in the two sexual attitudes. The feeling toward the woman like the childhood object must grow into the sex relationship by a slow process, while at the same time overcoming the incest barriers, while the feeling toward unlike objects who represent a flight from the infantile experiences flames up suddenly but briefly. Blüher compares the two phenomena to the two forms of oxidation, which are essentially the same. Underneath the love attraction sex is in either case the basis, but in one case there is sudden conflagration, in the other an only gradually observable process. In the woman at puberty the incest barrier sets up resistance and waiting until transference is later made upon the rightful substitute, while in the male the incest object is cut out but there is excessive seeking of an object unlike the original one. The repressed and refined inclination toward the Penelope type is for a long time only Platonic friendship. Only slowly does the sexual come to

its place with this object. Often of course the infantile prevents marriage altogether or causes impotence. The infantile object in this case is not a type for a series of objects but continues to stand exclusively alone. Sometimes again each object of the series partakes of the incest taboo and only the opposite can call forth the libido, which might be called a negative choice.

The writer illustrates the same distinction between objects of choice in the case of homesexual love. In the homesexual the same infantile components are present in experience but these natures tend to inversion as the means of flight from the incest. The homosexual then has a different object from the heterosexual and therefore his love experiences different modifications. Blüher cites an instance of a homosexual who showed the same readiness to win and attract men as in the other individual had been shown toward women. Here again there was only one object however in whom there was serious interest. In this case too it was a similarity to the character of the mother and of a brother brought to light from the unconscious which attracted the individual. There was manifested here also a resistance to actual sex experience with this special object. The liking for the brother had been repressed from memory and a dislike had taken its place. The latter had arisen when the brother had witnessed the subject's participation in masturbation with other boys. This had roused shame in the subject and from that time he had turned to his own sex while his brother had looked down upon him. Each one driven from the original infantile attachment creates substitute objects, the inverted person choosing those of his own sex. Fixation upon the mother works here to turn not only from the mother but from all of her sex.

Thus in heterosexual or in homesexual life it is found that the psychosexual attitude has the tendency to separate toward two types of love objects. What may be called the Penelope type has its roots in earliest childhood. The protest against this infantile love fixation however sets up incest barriers and the love impulse takes flight into seeking of varied but unsatisfying objects. In the carefully chosen woman the mother and sister type are finally discovered again and this love can pass over as the years go on into lasting friendship, while the objects of the other type soon lose in value. The Calypso-Circe type is displaced and condemned by the Penelope type. The writer believes that there should arise in culture a better provision for the former as well as the latter type of object and protection from unjust condemnation by the latter.

2. *Neurotic Exogamy*.—Abraham calls attention to the fact that the neurotic's inner compulsion to avoid marriage with a member of his own race or nationality, a phenomenon frequently to be observed, corresponds to the taboo which forbids primitive man sexual relations with

a member of his tribe. Analogously such an avoidance on the part of the neurotic might be called "neurotic exogamy". This and the regulation known ethnologically as exogamy arise from the same inner cause.

In the case of the neurotic there is an individual flight from the incest object. In the relation to this first object of the libido there may be many degrees of reaction. These may vary from actual incest, not unknown among psychopathological subjects, to certain compromise relations, such as the marriage with an individual a little less closely related than the original objector to complete avoidance of women of the same race or nationality. Abraham gives examples of this avoidance, where race, speech, personal appearance in the love object must any or all of them be entirely different from those of the mother or sister. There may be observed also the inability to detach the libido from the original object and fix it upon any one of the new series, who although so different fails really to attach the libido. Sometimes the motivation for such escape from the original object is conscious sometimes only unconscious.

Mixed marriages therefore are often due to this flight from incest. The same cause operates in driving a boy from home in the early years after puberty and leading him to seek his home as well as his love object in strange lands. Along with this strong fixation of the libido upon those nearest related, which underlies these phenomena, there is always found through analysis also an outspoken hatred toward one's own family. Sometimes this is directed toward the mother as an expression of a disappointed incest tendency, or it expresses the other side of the Oedipus complex and is directed toward the father.

3. *The Dismemberment Motive in Myth*.—This motive, the author states, is a very common one in myth. No doubt it is a much over-determined motive and it certainly appears in many forms. The incest idea is a dominant one in its creation, whether it represents emasculation of the father by the son, or a punishment on the other hand by the father upon the son. It expresses also an infantile conception of birth as a revivification after a previous dismemberment, or it represents the relaxation of the phallus after erection. The motive of punishment is found in the Osiris myth, where incest with the sister Nephthys is followed by dismemberment of Osiris with loss of the phallus through her husband Let. The war of vengeance later undertaken by Osiris's son against Let contains the dismemberment motive often repeated in transference to other organs than the phallus. Not only punishment but the desire for mastery is evidenced in this Osiris story as it is also in the later northern Hagen-Siegfried myth. Rivalry between father and son or between brothers for the same woman is another feature found to be present in at least one version of the Osiris myth, and also the saving of the mother from the father.

In the story of Medea with its feature of dismemberment through her cruel arts associated with rejuvenation, the father-son conflict is unmistakably in evidence. The preceding story of Phrixos, the son of King Athamas and Nephele, saved from sacrifice through the ram with the golden fleece, represents the defenseless son saved from the fearful father through the intervention of the mother. There is to be found also the motive of the younger generation as disturber of the relations of the parents, which is a part of the incest motive.

The ram sacrificed to Zeus Phyxios, its fleece being hung on an oak in the grove of Ares, is a substitute for Phrixos, the son sacrifice. The dismembered ram is typically associated with a tree. Pelias begs of his nephew Jason to bring him the soul of Phrixos and the golden fleece. Medea helps Jason to overcome the dragon which guards the latter, father symbol, and so he successfully makes the journey in which Phrixos earlier with his sister Helle met with disaster. The dismemberment feature of the story is repeated in the Jason-Medea reduplication of the original story. There are here the two opposite poles of the father-son conflict, Silberer believes with Rank that with this motive of dismemberment is found not only the motive of rebirth as a compensation for the killing but also the giving of life itself, that is birth. This corresponds to the infantile phantasy of birth from the putting together of separated pieces. It is also a frequent part of this myth phantasy that the pieces are gathered together in a protected place, representative of the mother's body. The mill motive which Silberer discusses is a favorite form in which the double idea of dismemberment and rebirth is indicated. The mill in which the grain is crushed in order to produce the meal, later in turn to be reconstructed into bread, furnishes significant symbolic elements. "Old wives' mill" [a German expression for "fountain of youth"] is surely a uterine symbol. The word mill, in the Greek and Latin forms, shows the relation to the word for coitus and for woman and Greek and Latin poets have played upon the words from the common root, upon which in these languages are built the words for mill, grind, the female genitals, woman and coitus. The root exists also in the German Mühle, Müller [English mill, miller], mahlen, [to grind] and the like. The Talmud testifies to the same common idea in milling and coitus and Roman custom stopped all mills at the festivals of the vestal virgins. Other instances are also given by Silberer attesting the comparison of milling to the sexual act, the man being the miller, the woman the mill and the meal the child produced. Silberer notes the comparison with churning and the making of fire, which contain the same sort of symbolism.

Grimm's collection of tales gives the mill myth in some detail. In one tale eight children are exposed, owing to a fear on the part of the mother. They are put into a kettle which is to be sunk in the pond near

the mill. The uncle, St. Bruno, rescues them and baptizes them in the spring [Brunnen] naming them Bruno. A legend of Emperor Henry III relates his birth at a mill whither his father and mother had fled to escape the anger of Emperor Conrad. Henry founded a cloister, the legend states, at the site of the mill where he was born. In another tale a king would rid himself of a possible future suitor to his daughter. He carries him as a babe in a satchel and throws the satchel into the water. It floats however and the child is saved at a mill where he is again found by the king.

Silberer cites also a Thumbling tale, where the tiny Thumbling is carried away by a giant while the father is plowing. The boy becomes a giant and returns to be a torment to the father. The latter tries to rid himself of the rival son, who later imposes impossible tasks upon the father successors to whom he hires himself. One of these employers attempts to rid himself of the overweening young man by bidding him climb into a spring for a bath when a millstone is dumped upon his head, which the fellow however takes only as an ornament hung about his neck. He is then put to labor at night in an enchanted mill. Instead of perishing under the curse which is upon the mill, he delivers the mill from the evil spirit and on his unexpected return to his master drives him and his wife to fly about in the air unable to reach one another, unable to cease their flight. Silberer calls attention to the sexual symbolism which plays so largely throughout this tale.

In spring and mill there is the combined idea of life and death, the place of birth, the entrance into death. Burkhard, Bishop of Worms, once prescribed penance to certain women who used a peculiar form of magic against their husbands, in which grain associated with their strange practice, was ground into meal and baked into bread to cause the husband's illness and death. The antithesis to the mill as the symbol of the place birth is seen in the fact that they turned the mill in the reverse direction. Elsewhere mill, spring and hell are found in close connection. The destructive idea is clear also in this feature of the incest motive, the youth as the separator of father and mother. In the story of Thumbling he grows bigger than the father; he drives the father from the plow and whatever he undertakes is done with greater power than the father possesses, whether in plowing or in the occupations of the later father substitutes. The rescue of the mill is the rescue of the mother from the father.

Silberer quotes a creation myth from Guatemala which shows also the well known features, destruction, the mill, cave or hollow, covering with branches, revivifying water, birth from water, also revenge upon the father. This myth also brings into view the added motive of improvement or improved new creation, just as out of the dismembered phallus of Osiris a new age is created. This principal of "*corruptio*

*unius est generatio alterius*" is an often repeated theme both in cosmogonic myth and in folk tale, as it is a principle of nature.

Silberer closes with a statement of certain motives embraced in this type of myth in the following summary: Destruction or corruption, etc., of the old, and building of a new being, world; swallowing, spewing out; tree out of the grave; wandering and being pursued, the pursued being finally divided, and a part being swallowed by a woman who becomes pregnant. Meal of dismembered parts; cooking; vessel; fragmentary appearance of monsters or evil spirits; gradual revivification by stages; wandering and disguised heart; singing bones.

4. *Sexual Prototypes in Simple Inventions*.—Giese's study enters a territory in which psychoanalytic interpretation can as yet make only a beginning. This the author undertakes by an examination of the extent to which sexual factors have contributed to the origin of simple, primitive inventions. It is obvious that all forms of the human body have contributed and still contribute to the choice of structure of many useful objects. The use of the distinctly sexual as a model must be looked for first among things not too far from the original model. Religion, myth, saga literature show abundant trace of sexual imagery, why should not simple material products?

Early peoples had no distinct natural science to help them away from such fundamental directness and in fact among the most widely separated peoples there is a stereotyped similarity of objects, the making of which seems to be inspired by a common, drastic image. The external sexual forms and manifestations of the sexual functions seem to have been utilized. The masculine form and function appears more frequently than the feminine. This is perhaps due first to the fact that man in early days, just as now, was more disposed to invention than woman by nature and by position. If he utilized the feminine form he did so as it most appealed to his own interest. The masculine form was both more adaptable to many things and more available to observation.

The active union of the parts, both in its suitableness for representing action as well as in the emotional interests, gave greater stimulus to invention than the individual organs alone. The drawing pencil the writer believes to be an example of the copying of the males organ. Ancient examples of such an instrument have been found in form of a divided stick clamped to hold and emit a smaller or larger amount of fluid. The hydrometer has been attributed to an egg swimming in water as its model, or to a tube floating thus held up by an expansion underneath which gave it support. Giese suggests that man scarcely had opportunity to observe eggs floating in water but that the comparison with the egg and the tube arose probably, as did the original construction of the hydrometer, out of the observation while bathing

of the tendency of the scrotum and the placid penis to float in the water with a buoyancy that does not belong to the rest of the body.

The hollowness of the female genitals is carried over to flask and pitcher, vase, lamp, and other such containers, which are characterized also by tapering at one end and an ability to receive a fluid content.

The most conspicuous functional features to be copied are erection and ejaculation, together with the slipping of the foreskin. Here may be mentioned the lead pencil, the fountain pen, which is not so modern as one would think, and the air pillow. The latter is known in earlier form than the modern rubber one. The stopcock suggests ejaculation as its pattern at the same time that a straight immobile tube may refer back to urination, while certain articles are probably also determined by the anal function.

The female genital in its secondary function, that is, as related to the male, is symbolized in instruments for holding fast and pinching together. In the age of anatomical ignorance one would not expect a copying of the circular muscular apparatus but rather of external phenomena. The thighs, for example, are the model for tongs, nut-cracker, compasses. Tongs appear first as pincers or scissors with two shanks. Otter traps were known about 4000 B.C. which showed the principle of catching and holding, probably indirectly derived from the action of the vaginal musculature. The brush, paintbrush, broom, suggest origin in the pubic hair although other natural objects have also determined them.

Objects which symbolize sexual intercourse refer either to defloration or to repeated acts. For the former are objects which pierce other objects, injuring them, or objects which take up and hold the entering object. For the second class are those which symbolize the motor process or union of objects without any injury to the receiving object. Among the former inventions may be mentioned nail, borer, file, rivet. Originally the entering instrument, nail, was of the same material as the object entered. Boring instruments were used mostly by means of pressure and turning. The drill or anything that perforates is reminiscent of defloration. The chisel is an analogous instrument. Such instruments date back to very early times. In modern riveting there is a double use of the principle of sexual union and this is found also in another form in Roman times in the use of the "female screw" or nut.

The use of the awl and bodkin are equally suggestive of a sexual origin, and these bring to the writer the still greater suggestiveness of the needle. This is found of bone already in the paleolithic period and may be representative of coitus in more than one sense. The needle first pierces, while the thread is caught and held as the male organ is held in the vagina. In the third place the rhythmic movement is imitated

by the action of the sewing.<sup>1</sup> Modifications of the needle for other purposes show the same symbolism. The early fitting of a handle into the original simple stone to form an axe is another example of sexual imitation, which in its various later modifications reveals still further use of the same model. Fire making must also be mentioned. Pregnancy is scarcely represented pure and simple, the author believes, since more evident forms of hollow places were at hand in nature than the complicated organs of the woman's body. He believes that it is doubtless true that many not insignificant implements have a direct sexual origin and the subject deserves a more detailed study.

<sup>1</sup> A patient reports as a distressing symptom of long standing inability to sew since the sticking in of a needle and thread always suggests "sexual thoughts."

## BOOK REVIEWS

**THE BOOK OF THE DAMNED.** By Charles Fort. Published by Boni & Liveright, New York. Price, \$1.90 net.

An extraordinary book! There's no doubt of that. But just in what way it's extraordinary, that's the question.

The first chapter arrests the attention both by its style and by its matter. It proposes to discuss various data that science has excluded, these are the damned. Then comes a figurative enumeration of the damned as they pass in processional which reminds one of the Dance of Death. The program is a captivating one. The author then goes on by way of defining the attitude he is going to take toward the damned, to state his philosophy, in a very imperious way as if he were offering something quite new and of inestimable value. He tells us for example that "nothing has ever been finally found out because there is nothing final to find out."

Now, what are the data excluded by science which he discusses? They are, among others, falls of animal matter upon the earth, red rains, black snow, falls of sulphur, coal, resinous substance from the sky, falls of tadpoles, toads, frogs, fish, insects, worms, blood. He discusses these, and in addition astronomy, eclipses, science in general. But how? For example, he disposes of Darwinism. Darwinism is the survival of the survivors. He talks of a super-Sargasso Sea, super-tropical regions, super-geography, super-sociology, super-Niagars, and ultra-Mississippi, the super-mercantile, super-piratic, super-evangelical. Ice falls to the earth from the super-Arctic regions; pebbles fall to earth from the beaches and floating islands of the super-Sargasso Sea. He speaks of inter-planetary wrecks, and apropos of a red shower says that something, far from the earth had bled—super-dragon that had rammed a comet.

Some of the book is interesting and we find ourselves in agreement with certain of his tendencies when for example he rails against smug conventionalism. When, however, he offers as an explanation of the finding of a crystal lens that it had been dropped by "some one a million miles or so up in the air" we ask—Is it a joke?

However, if a red-hot stove should by any chance be found in the middle of Broadway we confess to the stupidly conventional habit of mind which would prefer to suppose it had been dropped from a moving van rather than from a cloud.

He amuses when he says "In the topography of intellection, I should

say that what we call knowledge is ignorance surrounded by laughter," but what shall we say to the following?:

"Black rains—red rains—the fall of a thousand tons of butter.

"Jet black snow—pink snow—blue hailstones—hailstorms flavored like oranges.

"Punk and silk and charcoal."

The whole effort, whether we take it seriously or as a joke is scientifically a tilting at windmills by a modern Don Quixote armed with a super-futuristic style.

WHITE.

**PRIMITIVE SOCIETY.** By Robert H. Lowe. Published by Boni & Liveright, New York, 1920. Pp. 441 + index and bibliography. Price, \$3.00 net.

The author has written this book in the belief that there was a need for a work which gave in brief outline a description of primitive social organization. The general reader, who does not consult original sources, is still very largely dependent upon Morgan's *Ancient Society* written in 1877 for any such statement. The immense amount of anthropological data and the numerous hypotheses which have accumulated since that date make it quite an unreliable guide.

In the fifteen chapters of the book the major questions of the family, social, and government institutions and organizations are described and discussed with a wealth of illustrative matter brought from the most recent researches. Each chapter is an admirable brief of the present anthropological status of the matter discussed.

Perhaps the leading motive in the work as a whole is a determination to stick to the actual facts and not be led astray by attractive theories or catchwords. With this determination he discusses some of the attractive ideas which have held sway for so long, particularly the beliefs in an original communistic society, an early matriarchate, preceded by sexual promiscuity. He comes to the conclusion, that whether or no such were the facts there is absolutely no evidence in the structure of primitive groups, as we know them that gives warrant for such hypotheses. Interesting to readers of *THE PSYCHOANALYTIC REVIEW* is that he takes issue with Freud on his theory of Totemism.

The book is an extremely valuable one and should be read by all who still harbor the belief that primitive man is essentially simple in his psychology and his social organization. What with his description of the family, kinship usages, sib organizations, age classes, secret societies, property, the administration of justice, etc., this view will be thoroughly dispelled. Primitive man, if that is really an appropriate term, as we know him in existing tribes, is already a highly complex being, both in his psychology and his social organization.

In the concluding chapter the author undertakes to sketch the social orientation of a hypothetical member of the Mountain Crow band in which the complex ramifications of social contacts is concretely illustrated.

In summing up one is impressed with the fact that the book offers very little encouragement to cut and dried theories of social progress such as Tyler's stratification theory. So far as the facts go, the socio-logical features of culture "have unknown ends or ends whose value is a matter of philosophic doubt, hence they can be graded only on subjective grounds and must scientifically be treated as incommensurable." "When from definite customs and institutions we turn to the dynamics of social history, the result is again the impossibility of grading cultures, but for a different reason. Institutions are generally different and not comparable" (p. 439). "Neither morphologically nor dynamically can social life be said to have progressed from a stage of savagery to a stage of enlightenment" (p. 440). And in conclusion "Nor are the facts of culture history without bearing on the adjustment of our own future. To that planless hodge-podge, that thing of shreds and patches called civilization, its historian can no longer yield superstitious reverence. He will realize better than others the obstacles to infusing design into the amorphous product; but in thought at least he will not grovel before it in fatalistic acquiescence but dream of a rational scheme to supplant the chaotic jumble" (p. 441).

There is appended a valuable Bibliography and an Index.

WHITE.

**MODERN SPIRITISM.** By A. T. Schofield, M.D. Published by P. Blakiston's Sons & Co., Philadelphia, 1920. Pp. 260. Price, \$1.50.

The author purports to set forth the claims of modern spiritism, together with the argument against it. It is an extraordinary book, filled with detailed accounts of the banal evidence of table rappings, spirit messages, apparitions, and the whole childish armamentarium of mediumism. It discusses seriously such problems as obsession, necromancy, and the like, and shows in no place the slightest appreciation of the real explanation of all these phenomena. The character of the work can perhaps best be apprehended by the following quotation:

"With regard to the residue, attributed by Spiritists to the agency of the spirits of the departed, I have endeavoured to show that this is, to say the least of it, most improbable, and that a far more likely solution is that they are due to demons—some minor form of evil spirits."

There is a foreword by the Rev. Newell Dwight Hillis. The existence, the forward, and the publication of such a book must be its own commentary to readers of the REVIEW.

WHITE.

**THE PROBLEM OF THE NERVOUS CHILD.** By Elida Evans, with an introduction by C. G. Jung, of Zurich. Published by Dodd, Mead & Company. New York, 1920. Pp. 299. Price, \$2.50.

A very readable book addressed to parents, and presenting many practical problems of difficult children in an easily understandable form. Mrs. Evans sees in the child a dynamo of vital energy for seeking a larger life and fuller expression, and the thousand and one neurotic symptoms, negativism and all the rest are indications of blocking on this pathway. Her points are well made and illustrated by concrete examples taken from her case histories. The difficulties and problems of parenthood are made clearer but are by no means minimized. In fact the average parent will leave the book with a sense of awe as to his responsibilities and his capacity for fulfilling them.

WHITE.

**PSYCHICAL SURGERY.** By Joseph Ralph, 3987 Bullong Avenue, Los Angeles, Cal., Published by author. Los Angeles, 1920. Pp. 77.

An exceptionally well written little book which attempts to set forth in tabloid form the principles of psychoanalysis. It is one of the best of the brief statements of the situation which have appeared.

WHITE.

**PSYCHOANALYSIS. A Brief Account of the Freudian Theory:** By Barbara Low, Introduction by Ernest Jones, M.D. Published by Harcourt, Brace and Howe. New York, 1920. Pp. 199.

This little book attempts to state the principles of psychoanalysis in a brief 195 pages. The author has probably done as well as could be expected in such a small space, but the presentation suffers from undue condensation and brevity. From this point of view the book is inadequate. It is naturally thoroughly understandable by the analyst, but it would be rather too much probably for the lay reader to whom it apparently appeals. The last chapter on the educational applicability of psychoanalysis is particularly to be commended.

WHITE.

**SANITY IN SEX.** By William J. Fielding. Published by Dodd, Mead & Company. New York, 1920. Pp. 332.

"Sanity in Sex" is well named. The author has produced a most excellent book on the general subject of social hygiene in which he has discussed the subject in an eminently simple but forceful way. The forepart of the book is taken up largely with a review of the work which has been accomplished in the Army and in various industrial plants. The latter part of the work deals with such matters as conjugal

relations and birth control. There is a very good chapter on psycho-analysis. The book is to be commended to the laity as an excellent statement of the needs of enlightenment in matters of sex.

WHITE.

**DEMENTIA PRÆCOX.** By Prof. Emil Kraepelin, of Munich, translated by R. Mary Barclay. Published by E. & S. Livingstone, Edinburgh, 1919. Pp. 331.

A very valuable book for the library of the psychiatrist. Prof. Kraepelin has brought psychiatry to its highest point at the descriptive level and this book contains his observations as incorporated in the last edition of his monumental work. The fact that he dismisses the psycho-analytic attack upon the problem with scanty recognition and with an obvious lack of understanding of its theories and what it has accomplished in no way negatives the value of the material which he has brought together. The observations have been carefully made and accurately recorded and may therefore serve as material for interpretation in accordance with the psychoanalytic method or any other hypotheses. Such splendid collections of data are always of scientific value.

WHITE.

**MANUAL OF PSYCHIATRY.** Edited by Aaron J. Rosanoff, M.D. Fifth edition, revised and enlarged. Published by John Wiley & Sons, London, 1920. Pp. 694.

This, the fifth edition of this work, has been very considerably enlarged with the collaboration of other authors. The main portion of de Fursac's book as originally translated is still included. The book has been very considerably enlarged, however, particularly in the chapters dealing with the technique of special diagnostic procedures which include a statement of the Stanford revision of the Binet-Simon intelligence scale, the Kent-Rosanoff free association tests and psychological group tests. Chapters on the practice of psychiatry have been considerably amplified, particularly along the lines of its extra-mural development. There is a special chapter on medico-legal questions, such as the relationship between vice, crime, and mental disorders, etc. Psychoanalysis comes in for a considerable discussion, covering some 25 pages, which, however, consists mostly of quotations. The book on the whole contains much of interest and value and testifies both to the enlarging field of interest in psychiatry and the growth and the extent of that field itself.

WHITE.

**TREATMENT OF THE NEUROSES.** By Ernest Jones. Published by William Wood & Co., New York, 1920. Pp. 233.

A considerable portion of this book previously appeared as a chapter on "The Treatment of the Neuroses, including the Psychoneuroses" in

White and Jelliffe's *Modern Treatment of Nervous and Mental Diseases*. The present volume is an elaboration of the material presented there. The book sets forth the general principles of psychotherapy, together with a critical examination of the different methods employed such as suggestion, persuasion, and psychoanalysis, and is written in an unusually clear and easily comprehensible style. It admirably presents the Freudian theories of the pathogenesis of the neuroses and gives valuable hints for their treatment. It is a valuable volume for the library of the general practitioner, as well as for the psychiatrist. The reviewer suggests that a more elaborate and detailed presentation of the subject by the author would be welcomed and trusts that he may decide to follow this course in a second edition.

WHITE.

**THE SYMPATHETIC NERVOUS SYSTEM IN DISEASE.** By Langdon Brown, Published by Henry Frowde, Oxford University Press, London, 1920. Pp. 161.

This little book is based upon the Croonian lectures delivered before the Royal College of Physicians in London in 1918. The several chapters consider first, the plan of the autonomic nervous system, and in the chapters which follow, the part which the sympathetic nervous system plays in relation to various visceral diseases. Finally there is a chapter on vagotonia and one on the responses of the sympathetic nervous system. The book, therefore, may be considered in the main as a work on visceral neurology. Its outstanding features of importance are its recognition of the great importance which the autonomic nervous system plays and also its recognition of the importance in the general complex of visceral diseases of the psychic factor. It is for this latter reason that the book will be of value to readers of *THE PSYCHOANALYTIC REVIEW*. The book is well written, the writer is an experienced internist, and the conclusions are carefully and conservatively stated. It is a work to be recommended to those who are interested in the autonomic apparatus both on the nervous and the glandular side and its correlations with the psyche.

WHITE.

**THE PROBLEM OF NERVOUS BREAKDOWN.** By Edwin Lancelot Ash, Doctor of Medicine, New York. The Macmillan Co. 1920.

Among the transvaluations of values caused by the Great War and not anticipated by the coiner of that phrase must be listed prominently the increased importance generally accorded psychical matters in contradistinction to physical ones. In exemplification might be cited more or less appositely Spiritualism, Bolshevism, Christian Science, Occultism, Theosophy, etc., not all of them severely exact analogues nor coetaneous with mathematical exactitude, but signs of the times, one and all. On the medical side, it is humiliating to confess that the great lay public has

been leading the profession towards an appreciation of the importance of mental mechanisms which—with a few but important exceptions—it was far from possessing a few years ago. The discovery of psychical inadequacy suddenly made under the stresses of battle and loosely termed "shell shock" was the forerunner of a beginning recognition of the same factor in civil life. Hence physicians are beginning to sequester a little of their diagnostic acumen for the evaluation of psychical maladjustments, even though it mean a little less devotion to physical nuances.

The present book is one of the results of this attitude. Dr. Ash has pointed out—on the whole competently—the underlying factors of mental hygiene; he has indicated the sources of stress and quite properly has presented a psychic mirror to the neurotic patient wherein he may see reflected both the etiology and the therapy of his difficulties.

If the book as a whole glitters a trifle with generalities this is perhaps inseparable from the problem in hand; the presentation of an adequate philosophy in terms understandable by a layman who is also a neurotic.

LIND.

**FUNDAMENTALS IN SEXUAL ETHICS.** By S. Herbert, M.D. Published by A. & C. Black, Ltd., London, 1920. Pp. 350.

Of the great mass of literature which is appearing nowdays dealing with questions of sex from one or another angle this book stands out as a distinct contribution to a broad and sane discussion of the sex problem. Sex is not considered from the usual narrow and distorted standpoint, but is appreciated as a component part of living to which it contributes values of the utmost importance. It is discussed from a biological, physiological, psychological and sociological point of view and its various ramifications in the fields of perversions and sublimations, marriage and divorce, prostitution and renunciation with side lights from the angles of economics, pedagogy and eugenics. The book as a whole be-speaks a broader appreciation of the variations in individual make-up and the corresponding needs that go with such make-ups and sets the standard of sexual ethics sufficiently high to incorporate such a broadening of standards without at the same time sanctioning any lowering of the sense of personal responsibility.

The book is well and interestingly written; it discusses all of the live issues in this field and in its comprehensive treatment of the whole problem can be confidently recommended as a starting point for those who wish to go further along any line of inquiry.

WHITE.

**VISIONS AND BELIEFS IN THE WEST OF IRELAND.** Collected and Arranged by Lady Gregory. With Two Essays and Notes by W. B. Yeats. In Two Series. New York and London, G. P. Putnam's Sons, The Knickerbocker Press. 1920.

The graceful fashion in which Lady Gregory has set herself to the task of gathering and recording personal testimonies as to Irish beliefs and experiences of that fertile people makes of these two volumes a rich and delightful field of phantasy study. There is even the quaint flavor of the language with its suggestive whimsicality of expression which at times suggests a sage criticism of the belief admitted. In spite of the unquestioning acceptance of the vast world of faery or fallen angelic begins or of their own dead constantly around them; in spite of the variety of experiences with "*them*," which are almost thrown out of court by the very uncritical credulity with which they are retold and only meagerly explained; in spite of all this there is something also in the shrewd Irish mind and in its innocence of expression which gives one a respect for their wholesome reality in the midst of the phantastic multiplication of their beliefs. This respect cannot be so wholeheartedly accorded to their more learned exponent, Mr. Yeats, in his effort to add explanation and weight to their phantasies and their more simple faith. One leaves his comments with a realization of the sad confusion of an intellect drawn down into the maze of unconscious creation rather than waving its clearer banner of interpretation above the mass and confusion of striving wishes, desires of the human mind in its struggles with a hard world. Let these soften realities and supplement life's sharper outlines with phantasied beings and their activities but not to the confusion of the intellectual understanding that seeks progress.

Freud gave us the key to the mysteries of belief when he pointed out the mind's striving after wish fulfillment, its power of projection of phantasy as well as of distortion of such wishes before consciousness is permitted sight of them. This is a key which unlocks scientifically much that was otherwise perplexing, even awesome in folklore, in the beliefs everywhere to which man instinctively tends. For all men have sought and continue to seek this alteration of actual conditions by activity of phantasy-creating ability. Succeeding too well man has had to conceal the wish under the uglier more malicious forms of phantasy projection. Then he has made to himself well constructed systems whereby he has further built over these phantasies into systemized schemes of belief and so made it possible for intellect to swallow them whole and further deceive itself. All the specific reasons for such phantasy projection, loss of dear ones, mystery of death, ease of hallucinatory self deception in a visible and audible world where our senses have been only half trained anyway for actual perception, these are all utilized by a mind unconsciously busy through the ages at interpretation of outer facts according to its wishes mostly unknown and according to its little understood power of retention and revival of memory images. Other external factors are also seen at work in these simply related tales, the presence of mental disease conditions which lessen intellectual control

and therefore provide for unlimited phantasy exercise. There are the frequent incidents of being "away," the occasional falling attacks, the inevitable "drop too much." Yet there are evidences also, as has been said, of the shrewder common sense which corrects the phantasy tendency by reality at least recalling one to the fact that the "appearances" have a close relationship to the individual witness of them; "They can do nothing without some live person is looking at them" and the frequently heard homely truth, applicable as a corrective to phantasy projection everywhere. "Walking . . . I am these forty years, days and nights, and never met anything worse than myself."

In studying the tales here given one may trace something of the growth and practice through the ages of this type of thinking and believing, seeing its beginnings in a still more primitive and animistic time and its more effulgent blossoming which the special hospitable character of the Irish people have granted it and which it still maintains for them. Yet here is evident the beginning of unbelief, a fading of the reality of this phantasied world in contrast with that of the world of evolutionary sequence and strictly logical causal development. "In the old time," one narrator says, there were "so many stories, half the world was on the *other* side." There are to be found also in these tales abundant evidence of the old paths of magic mechanisms and factors which have grown familiar through the folklore collected by Frazer and others. There is the frequent reference to transference of ills, "they must lose something when they do cures." Spittle plays its important part as a charm against outside influence or a means of conveying it. There are frequent traces of transmutation of gold and dung, the faery world seeming to have a special childish interest in such transformation and a special form of exercising their power. In childish fashion the same characteristics are ascribed to "them" as possessed by the people themselves, a frequent childish and primitive manifestation. These are of course frequently enhanced and are glorified by the addition of much of beauty which the everyday people could only desire. "They" are large and strong and beautiful, ride swiftly on fine horses and in fine carriages, and yet the ghosts have also creaks in their boots.

A literary revel through these volumes has something of the same charm which a sojourn with these strange beings has for some of these narrators and yet guarded by an appreciation of the source of their faith one is free to delight in the everyday simplicity of these tales and scarcely loses one's way but returns from such an excursion into folklore less "touched" than many of these wanderers in unreality seem to have been.

L. BRINK.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

# THE PSYCHOANALYTIC REVIEW

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## THE RUDIMENTS OF CHARACTER<sup>1</sup>

A STUDY OF INFANT BEHAVIOR

BY DAVID FORSYTH, M.D., D.Sc., F.R.C.P. (Lond.)

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### I.

Lullay! lullay! lytel child, why wepy thou so sore,  
Thou art bothin God and man, what woldyst thou be more?

—From an early fifteenth century MS.,  
Sloane Collection.

Although the characteristics of the temperament which is commonly known as nervous, neurotic or highly-strung, are manifold, no very wide experience of cases of this kind is needed to establish beyond any reasonable doubt that the neuroses are essentially disorders of the emotions. It may be open to question whether they are the outcome of a superabundance of feelings, or of anomalous control of feelings which are themselves in no way exceptional, or whether both these factors are of account. But certain it is that they involve no emotion which is not also to be found in the average man or woman, the peculiarities of the neurotic temperament lying rather in the peculiar manifestations of these ordinary feelings. Herein we may recognize a connection between the normal and the pathological, the neuroses being merely disorders of the normal emo-

<sup>1</sup> Read May 15, 1919, before the British Psycho-analytical Society.

tions with which all are endowed; and their distinctive manifestations are to be understood only in the light of a study of the normal.

If, however, we turn to the normal life of the average healthy adult, we encounter a serious difficulty. Adult psychology, under the conditions of modern civilization, is enormously involved; it is the outcome of many years of development and change. To attempt to approach the subject along this road is as though in analytical chemistry, we submitted the most complex organic compounds as a student's first subject of investigation, instead of setting him to work on elements and their simplest combinations. In psychology we need to study the emotions at their simplest—in other words, to begin with the period of childhood. True we must even then be on our guard against mistaking the pathological for the healthy, seeing that neurotic troubles are not uncommon in the earliest years of life. In point of fact, however, they are hardly to be seen until the fourth or fifth year, and certainly are not recognizable in infancy. We shall be safe, therefore, in inferring that all, or practically all very young children are normal in this respect, their psychical processes only later deviating in a minority of cases from the normal. The further conclusion may be drawn that these early processes are the common basis of both the normal and neurotic developments of later years. It will be of greatest service, therefore, first to establish the main facts of infantile psychology, and secondly to study the earliest manifestations of nervous children, since these provide a ready insight into the simplest types of nervous disorders.

Two other reasons, each of the first importance, emphasize the desirability of this course. The first is that at no time compared with childhood are the emotions so strong, quick and simple, so uncontrolled and openly demonstrated. In childhood, therefore, we may expect to find them in their elemental form, as yet not moulded by the educative forces of family and social life.

The second is that the emotions are more impressionable at this age than at any later period. Moreover, this very impressionability of child nature, which of course is implicitly admitted in every system of education, accounts for the fact that the earliest impressions are the deepest and most enduring. It will be apparent, therefore, that the experiences of these earliest years must fundamentally influence the character of temperament of the future adult. But inasmuch as psychical development is necessarily continuous and uninterrupted day by day from childhood to adult life, we are entitled to assume that there is nothing in adult psychology which is not de-

rived from some childhood element. It is the task of the science of psychology to follow each stage of this development, beginning indeed as early as birth, when it should be possible to trace within the four corners of an infant's mind the foundations of all the elaborate superstructure which is added later in the course of years.

In this connection it should be recognized that no sudden break is to be inferred in the psychology of the child immediately before and after birth, the latter stage being only a development of the former, and the process of parturition an incident in the child's life.

It may seem rash to attempt to explore the interior of a newborn infant's mind, but the task is not impracticable. In a child of one or two years we can plainly recognize the same essential processes as we ourselves possess, and if it may be assumed that no complete metamorphosis takes place during the first months of life, but on the contrary that even the earliest developments are steps in an orderly progression from the most primitive psychical state, a clue is obtained which can help in the solution of many difficult problems.

To begin with, the newborn child possesses a mind which, so far as intelligence goes, is a blank. It has not only no appreciation of its surroundings, but it is without any sense of individuality and is unable even to recognize its limbs as parts of its own body. It possesses no voluntary control of its muscles, and shows no power of volition (will power) which would enable it to effect any change in its own condition or its environment. In a word, it lacks all experience gained through its bodily senses.

Against this comprehensive limitation, is to be set a two-fold qualification. It possesses a healthy body, the organs of which are in vigorous function. It is further equipped with an ample provision of sensory surfaces spread over its body, here more sensitive, here less, and in places elaborated into special sense organs. Their rôle is to furnish a means of apprising itself of its relations to the outside world. For some little time after birth, however, most of them are of secondary importance, even those that are most specialized, such as sight and hearing, being of small account. But those of them which are associated with the vital organic functions of nutrition and excretion are of primary importance, and claim a predominant and for the time being an almost exclusive influence in its psychical life.

This last statement may be justified by the following consideration. While at the one extreme the interests and preoccupation of a cultured adult are coextensive with the range of human knowledge

and thought—nihil humani alienum—his interests at an earlier period scarcely passed beyond the circle of his schoolmates, and at successively earlier ages the boundaries have been his home, his nursery, the immediate surroundings of his cradle. And earlier still? The newborn infant is almost wholly preoccupied with that which is nearest and newest to it, namely its nutritive and excretory functions, together with the sensations derived from them. It is these functions, therefore, that must first be taken into consideration.

Indeed every mother knows that her infant's behavior at any time is chiefly dependent on the state of these bodily functions. Under certain conditions of these functions the child becomes quiet and motionless and soon passes into placid sleep. Under contrary conditions it grows uneasy, restless and wakeful; it whimpers, cries, yells, holds its breath until it is purple in the face, and may ultimately be convulsed as if by epilepsy. It would appear therefore that physical well-being finds its expression in sleep and muscular quiet, while physical discomfort is manifested at this age by waking and various degrees of restlessness. We shall later have grounds for surmising that these two bodily states carry with them corresponding mental states of contentment and of something of a contradistinctive nature.

But the sleep to which a contented infant naturally turns, is of course none other than the state which prevailed throughout its sojourn in the womb, the period, that is to say, when it was shielded from external stimulation, when all its bodily wants were supplied with no effort on its own part.<sup>2</sup>

From this Nirvana it is roused by the cruel experience of being born, when, gripped body and limbs in the vice of the terrific primitive birth-forces of a mother in travail, it is driven onward, squeezed, crushed, contorted, even bruised or torn, and generally half-suffocated, to the outer world. This experience, in contrast to the pre-existing state of physical well-being, can be regarded only as one of intense physical distress, and if the former implies feelings of contentment, the latter is responsible for feelings most nearly akin to fear.

To go one step further, this most dreadful experience marks the primary division of an infant's emotions into these two kinds. If, moreover, it may be assumed (and proof of this will shortly be offered) that a rudimentary memory is operative from the time of

<sup>2</sup> Except perhaps for slight muscular movements which represent the effects of slight external (or internal) disturbances.

birth, the newborn infant, vaguely remembering the past, can have no other wish than to resume the conditions of its intrauterine life. And, of course, at the first opportunity, so soon as approximately similar conditions (warmth, food, quiet, dark) are provided for it, it regularly lapses into sleep, thereby attaining the realization of its first desire.

To return to the question of the bodily functions and their sensations. The otherwise satisfied child attempts to regain its lost Nirvana. But some of the most important of the original conditions have gone, never to be reestablished. Whereas its only contact hitherto with the external world has been a remote one, through the placenta, it is now compelled to find new and direct channels of communication with its environment in order to make good the loss of the several placental functions. These channels are necessarily parts of its own body which are readily accessible to the outer world on which it is now for the first time directly dependent. They comprise four highly sensitive areas or zones—one for nutrition (mouth), two for excretion (bladder and bowel), and one for both nutrition and excretion (air-passages). They may be termed the *nutri-excretal zones*.

By means of these four primæ viæ—the first servitors to its intelligence—the infant establishes its earliest contact with the external world. The sensations derived from them provide it with its first, and therefore its deepest and most enduring, emotional experiences. By their agency it gains its primal notions of the world; and its sequential ideas can be expressed only in terms of these original experiences. Their psychical significance, therefore, is paramount.<sup>8</sup>

### 1. *Oral Zone*

Hunger can scarcely be any but a novel sensation at the time of birth, and becomes forthwith a dominant periodic influence. On the first occasion when the physical need of nourishment is at all urgent, feelings of hunger break in upon the infant's sleep, and, if unrelieved, they provoke a show of restless discontent, expressed by increasingly vigorous movements not only of the limbs and trunk, but of the face, larynx and muscles of respiration. Nevertheless, the infant, though obviously under strong emotion, can have no knowledge of the cause of its feelings, or how to ease them. Indeed,

<sup>8</sup> An importance which is never lost throughout life, as is shown by the intense mental commotion produced even in adults if an imperative call from any of them is resisted.

put to the breast for a first time, it may make no effort to suck, but, on the contrary, persists in its generalized purposeless movements which are unavailing to secure the milk which it needs. It appears unable to direct the discharge of motor energy to the lips and mouth which by simultaneously affording an outlet for the motor energy, and allaying the source of the excitement, alone can be of service to it. But after a few unsuccessful attempts, in which at last milk is expressed as much by chance as design, it begins, under the stimulus of the warm fluid in its mouth, to make specially vigorous sucking and swallowing movements. The hunger feelings are gradually relieved, and almost from the moment feeding begins the general muscular unrest subsides. Ultimately the infant falls asleep again.

Not a great while after birth<sup>4</sup> a development may be noticed which is significant as disclosing antagonistic desires to sleep and to feed. Sensations of hunger, short of fully waking the child, may only partially rouse it. It then takes the breast without waking; though afterwards its sleep will be deeper than before. On these occasions—and they are very common—the desire to sleep is opposed to the desire to feed; but the infant succeeds in gratifying both simultaneously. This psychical situation is of special interest seeing that it combines some of the features of a real experience and of a dream.

Meanwhile it is important to notice yet another way in which this early conflict of desire may be dealt with. The child may temporize with the situation by continuing to enjoy sleep and at the same time performing the act of sucking with its lips. These movements will have often been seen by anyone who has watched infants sleeping; they occur apart from any stimulation of the mouth by finger-tip or teat, and they may be taken as revealing a sharpening of the appetite just crystallized into a desire to feed. The infant, unwilling as always to emerge from sleep, secures itself against waking by offering this sop to its feelings. In other words, its first dream has been elaborated. The psychical structure of the dream is of the simplest and permits us to identify (a) an unsatisfied desire—to feed, (b) an hallucinatory gratification of this desire, and (c) a motive for the dream (as a substitute for the real experience) namely, the wish to sleep.

In passing we may avail ourselves of two conclusions from the foregoing to be made use of later. If, as is here contended, even

<sup>4</sup> Here and throughout this paper ages are not given; infants vary so widely in the rate of their psychical development that to fix an age when a phenomenon first shows itself would only be misleading.

the youngest infant dreams—that is to say revives in sleep the hallucinatory image of a past impression—proof is complete of what was assumed just now, namely, that memory is operative from the time of birth.<sup>5</sup> Secondly, the production of hallucinations is a psychical phenomenon of the same early period.

## 2. *Urethral Zone*

A not dissimilar set of inferences may be drawn with respect to urination, though this is distinguished from the act of feeding by certain special circumstances. Urination, unlike feeding, may occur during ante-natal life, as shown by the more or less invariable presence of urea in the amniotic fluid.<sup>6</sup> For this to take place the bladder would be sufficiently distended to provoke discomfort, and the act relieves this feeling—that is it serves to gratify the desire to urinate; a desire which can tend only to disturb ante-natal sleep, but, being gratifiable as soon as it takes shape, is not likely to produce more than the merest ripple on the surface.

After birth, the need to relieve the feelings from a distended bladder recurs frequently; but the stimulus (urine) being located within the infant (unlike milk which is not forthcoming without the external agency of the mother) the desire to urinate can still be subordinated to the dominant wish to sleep; and of course no young baby does, in fact, wake merely to urinate. Here again we recognize a desire calling for gratification presenting itself to the sleeping mind of the child, who, without waking, gratifies it in reality—again a psychical situation which is not merely a dream and not merely reality, but a dream come true. At this level of psychical development the distinction between dream and reality has not been made; a dream is reality, reality is a dream.<sup>7</sup>

<sup>5</sup> Its activity can, of course, be readily identified objectively before many weeks have passed.

<sup>6</sup> Unless this occurs during the process of birth as a result of partial asphyxia.

<sup>7</sup> For some considerable time after birth, certainly for several years, children in no way recognize a distinction between the events in a dream and real experiences; though it is hardly possible on account of the very limited power of expression of thought possessed by a very young child, to date precisely the time when the distinction begins to be made. I have known a child of four years confident that he had really participated in the events of his dream of the night before, and he showed blank astonishment on being told to the contrary. Compare with this the belief of savages in the reality of dreams (*Fraser's Golden Bough*).

*3. Anal Zone*

Before birth, when the child is absorbing its nourishment otherwise than from the alimentary canal, no residue of food accumulates in the bowel, and defecation does not occur. Nevertheless the bowel becomes laden with meconium which, remarkable to relate, while provoking no action in utero, does so regularly within a few hours of birth, and before food has been taken. How is this to be accounted for? It cannot be supposed that the meconium rapidly assumes stimulating properties. The peristaltic action of the bowel must be ascribed rather to another cause—perhaps to the feelings of hunger provoking a response along the whole length of the alimentary canal. In this connection it will be recalled how an action of an infant's bowels commonly synchronizes with the act of feeding—an association which is in harmony with the tendency to generalized muscular contractions in response to specialized feelings already referred to.

Since defecation, unlike urination, does not occur during intrauterine life, sensations from the bowel can have no psychical influence until after birth. From this time, however, the bowel, particularly the sensitive anal canal, becomes the source of some of the most powerful impressions. This will not be questioned by anyone who has seen the profoundly disturbed behavior of an infant struggling with the act of defecation. But under favorable circumstances and because the infant is independent of its environment on these occasions, the act is performed without waking. No conflict of desire arises and the psychical situation once again combines essential features of a dream and a real experience, without any need for its hallucinatory gratification.

*4. Respiratory Zone*

The three zones referred to above share the same outstanding features. In connection with each is a sensitive mucous passage communicating with the exterior, feelings of emptiness (hunger) or distension, and an object-stimulus which relieves the feelings with the production of pleasurable sensations; further, the zones become active when the placental functions come to an end. It may be added from our knowledge of adult psychology that these zones, if no adequate stimulus is forthcoming, occasion anxiety (pathological fear).

The respiratory passage fulfills all these conditions and it is not

at first easy to understand why its claim to rank beside the other zones has been overlooked.

At the moment when the placental circulation is interrupted (commonly some little time before the infant's mouth and nose are clear of the maternal passages), a condition of partial suffocation is produced, and this increases in intensity until the child draws its first breath, often not for several minutes. If it be allowed that suffocation is a not dissimilar experience at this age and in later life, it will be obvious that (*a*) suffocation is an important—perhaps the most important—factor in the production of fear during birth; (*b*) the impression produced by the experience occurring at the very outset of life will be profound, and (*c*) since this experience is common to practically all infants, a special significance will be assignable to the respiratory function in later psychical development. In this connection attention may be drawn to the following observations.

1. Infants may often be seen "playing" with their breath—breathing quickly then slowly, shallowly then deeply—their attention obviously concentrated on the game—just as they play with a "dummy" comforter in the mouth or with feces in the anal canal. Moreover, they conceive of breath, the stimulus-object, as a concrete thing; and this well into childhood, as shown by a boy of six who offered a handful of his breath to another child panting after a race.

2. When annoyed, infants will obstinately hold their breath, even to the point of becoming convulsed and comatose. The motor energy expended in the convulsion is evidently derived from the tension in the exquisitely sensitive respiratory mucous membrane. Here may be recalled the intimate relation between pathologically obstructed breathing and infantile convulsions; nowhere is the connection better seen than when the respiratory spasm of whooping cough leads to a convulsion.

3. That the respiratory zone, when its natural object stimulus is withheld, becomes the source of pathological fear, may be demonstrated by anyone who cares to make the experiment of holding his breath as long as he cares—and a little longer. The resulting sensations are those of an acute anxiety attack.

4. Psycho-analysis of neurotic adults gives frequent opportunity to recognize the profound and enduring effects (especially in the form of anxiety) of suffocating experiences in early childhood, *e.g.*, sucking at the mother's breast, overlaying in bed, neglected tonsils and adenoids, falling into bath-water, etc.

5. Fear, both normal and morbid, will produce vomiting, diarrhea, urination—and suffocating feelings in the respiratory zone.

6. Finally, the hedonic element in breathing may be recognized in sniffing deeply at, *e.g.*, a flower, when it will be found that not all the pleasure is olfactory. The habit of inhaling tobacco-smoke is similarly motivated; and it may even be that sighing and yawning represent a masturbatory stimulus of the respiratory zone.

It may at first sight be thought that a zone which is by far the most sensitive, and most quickly produces the most intense anxiety could hardly have been overlooked. Its very importance accounts for the oversight. Every serious disturbance of its functions removes the patient from psychoanalytical investigation by the intervention of death. Only its transitory, or, rather, momentary disturbances are revealed to psycho-analysis by effects such as those instanced above.\*

Mention has just been made of the practice of holding the breath, sometimes until convulsions and coma result. This habit is not so uncommon, at any rate among boys. Attacks are provoked by annoyance, and infants liable to them prove to be obstinate and difficult to manage. As bearing on this I would like to draw attention to the same habit in adults—usually men—who unconsciously hold the chest inflated for long periods—several seconds—at the same time making a forced effort of expiration against the closed glottis which acts as a sphincter.\* So far as my experience goes, men with this peculiarity show a large share of obstinacy in their composition.

I may also draw attention to an association, not to be found until after early infancy, between respiration and defecation. In very young infants defecation is effected exclusively by peristalsis of the bowel and relaxation of the anal sphincter (as in some animals, *e.g.*, the horse); whereas later in infancy the powerful coöperation is obtained of the respiratory muscles, both inspiratory and expiratory, and especially the diaphragm.

\* That the respiratory function, when interfered with, becomes a source of anxiety-feeling suggests that the other "vital" function, namely the cardiac, may, in similar circumstances, play a similar rôle; and it is of course well known that anxiety is a symptom of cardiac failure, and especially is seen in the "angor animi" of angina pectoris.

\* The question suggests itself whether an etiological relation exists between this habit, which necessarily increases the intra-alveolar pressure, and the development of (organic) pulmonary emphysema; this must be a matter for consideration when the prevalence of the habit has become generally recognized and its effects studied.

Even apart from this association, the obvious parallels, physical and psychical, between the two functions suggest that the respiratory zone (which, be it noted, plays an excretory as well as a nutritive rôle) may influence character-formation in a way comparable to that of the anal zone to which reference will be made later.

## II. THEORETICAL

Each of these zones, under the influence of its proper stimulus, produces (*a*) feelings of pleasure, and (*b*) muscular effects. Simultaneously, the excitability of the zone falls to zero, gradually to rise again until the next stimulation once more discharges the accumulated excitability with the same results as before.

But if, towards the height of the period of excitability, the stimulus is not forthcoming, the now oversensitive zone becomes the seat of sensations which are no longer pleasurable, and may be even painful, the resulting feeling being best described as one of tension. The appropriate stimulus will now produce pleasurable feelings of greater intensity than before, the tension is relieved, and the excitability of the zone sinks to zero.

The conception emerging from the foregoing is that of a form of energy or force accumulating within the zone as the outcome of its physiological activity, and retained there in a state of increasing tension, the relief of which produces pleasurable feelings, and the energy set free is discharged as muscular work.

Once the tension has been successfully relieved, an impression or memory of the event remains in the psychic life. When next the tension recurs, this memory, under the stimulus of the fresh tension, is revived, with the result that the now familiar stimulus is sought, and the energy is discharged along the same motor channel as before.

It has just been said that these first memories revive under the stimulus of further tension, *i.e.*, some portion of the energy under tension escapes to activate the memory. But there is yet another direction in which these excitations find utilization. Once the tension rises above a certain height, sleep is put an end to. How then are the conditions of sleep to be expressed in relation to psychic excitation? Before answering this question we must allow ourselves a short digression.

In addition to the association which has already been recognized to exist, both before and after birth, between sleep and physical well-being, there are grounds for assuming that, like the nutri-excretal zones previously described, internal bodily organs utilize and accu-

mulate stores of energy in the course of their normal physiological activity and growth. From what source other than the indirect one of the placenta, is this obtained? The question is the more readily answered inasmuch as most of the viscera are as yet in abeyance (the brain, cerebellum, special senses, sensory and motor nerves, voluntary muscles, respiratory, alimentary and genital organs). Of the remainder (the ductless glands—thyroid, adrenals, pituitary, liver,—the circulatory, lymphatic and blood-forming organs, sympathetic nerves and ganglia, sub-brain and spinal cord) the endocrine glands would appear to be the source of this "somatic" energy. Not only is their importance attested by their relatively large size in foetal life, but we have the mass of evidence brought forward by Crile,<sup>10</sup> that the adrenals, thyroid and liver, together with the brain and muscles, constitute a "kinetic" system evolved to transform potential energy into heat and motion. But since the functions of the brain and muscles are dormant before birth, this system reduces itself to the three above-named glands; and clinical and experimental evidence abounds that it is precisely the ductless glands which between them control the supply of energy in the service of the growth.<sup>11</sup>

Moreover, the experimental work of Cannon,<sup>12</sup> with reference to the emotions proves that the ductless glands are very intimately connected with the production of intense emotional states. He shows that the visceral changes accompanying, *e.g.*, fear are the result of discharges of energy along the sympathetic division of the autonomic nervous system.

On the assumption that the ductless glands are functionally unaltered by the process of birth, they take their place as the source of energy within the developing organism. This energy is distributed in two forms (though probably one essentially) (1) as chemical secretions (adrenin, colloid, etc.) which circulate in the blood-vessels and find their utilization in the processes of growth, visceral and muscular activity, etc., (2) as nervous energy, which, traversing the sympathetic neurones, is to be identified as emotion;

<sup>10</sup> *The Origin and Nature of the Emotions*, by G. W. Crile, M.D., 1915.

<sup>11</sup> I have earlier attempted to bring anxiety of respiratory origin and anxiety of cardiac origin into relation with the better known anxiety of sexual origin. It may now be pointed out that the anxiety of exophthalmic goitre equally represents a surplus and overflow of (somatic) energy which shows itself as psychic excitation.

<sup>12</sup> *Bodily Changes in Pain, Hunger, Fear and Rage*, by Walter B. Cannon, New York, 1915.

this latter form produces visceral effects which are the bodily manifestations of emotion.<sup>13</sup> It is this latter form of energy which is the particular study of psychology.

So long as the development *in utero* proceeds along normal lines, no disturbance of visceral function will occur, and equally no disturbance of emotion. Every organ receives and provides its due, and neither brain nor nutri-excretal zones have become active. Under these conditions the only possible emotional state is the negative, or, rather, passive one of perfect contentment. It implies an absence of all unsatisfied needs, and is, presumably, perfect happiness.<sup>14</sup>

This state may be termed the "vegetive state," and its affective concomitant "*vegetive emotion*."<sup>15</sup> On the other hand, any disturbance of bodily function, now or later, leading to an accumulation and overflow of somatic energy along sympathetic neurons, produces a positive emotional state akin to fear, which is the primary, active emotion.

The vegetive state is incompatible with muscular or intellectual effort, from which it will be seen that these phenomena are the expression of unsatisfied needs, and that the excitation represented by them can come only from a bodily source where the discharge in other directions is inadequate. Indeed the whole course of ontogenetic evolution shows how all higher functions, normal or morbid, are activated by energy derived from lower functions, which, for want of adequate gratification, remain in possession of a surplus of undischarged energy. Activity and enterprise, therefore, imply dissatisfaction—an axiom as true of individuals as of nations.

Returning now to the question of the conditions of sleep. Sleep in the earliest period of life is the expression of a complete utilization of somatic energy by the bodily organs, no surplus accumulating to overflow along nerve channels or to force escape by way of muscular action. But after birth, when a surplus is bound to accumu-

<sup>13</sup> Once bodily growth is complete, or nearing completion, the demand from this direction for a continued supply of energy ceases. The surplus is then diverted in a new direction, namely to activate the sexual glands, so making ready for the transmission of energy to a new organism.

<sup>14</sup> A state attained par excellence in adult life on occasions of satisfied love, when, it may be added, the contented adult turns naturally to sleep, the state of mind most nearly approximating to that which characterized his fetal life, when, too, all his wants were supplied.

<sup>15</sup> For want of a word in current English that has this special application, I avail myself of an adjective which has long fallen out of use and may therefore be appropriated without offence.

late from time to time, especially in connection with the nutritive-excretal zones, sleep is replaced by waking—an activation depending on the deflection of energy from elsewhere. This conception needs elaborating.

We recall how in the case of a young infant confronted by the circumstances of an independent existence, the *prima viae* can readily become the instrument for replacing sleep by waking—energy under tension in the sensitive membrane overflowing and leading to the rousing of the child; while with the relief of this tension sleep recurs. These zones are to be identified as the sources of the excitations which first activate the hitherto dormant mind and provide the infant with the first experiences which deserve to be called mental. Regarded anatomically, this phenomenon indicates the first functioning of the peripheral and central nervous axes, and identifies the brain, not as the *primum mobile* of the body, but as the servant, dependent and bondsman of the peripheral senses.<sup>16</sup> From this it follows that intelligence is to be primarily measured in terms not of brain but of peripheral nerve-endings.

But not only does the psyche receive its earliest and therefore deepest impressions from these sources, but, as we have seen, it possesses from the first the faculty of retaining a memory-trace of each impression. It is functionally therefore a depository of past experiences. Moreover, a memory may become energized and revived at any later time under the stimulus of the same tension as before, the overflow excitations not only making a further impression, but reviving the original memory, with the result that the energy proceeding from the recurrent tension no longer escapes through the entire musculature but is now directed into the appropriate motor channels which previously brought relief.<sup>17</sup>

But while memories can be activated by excitement proceeding from a zonal area, evidence is soon forthcoming in every infant that these psychic structures have established relations with the somatic excitations. Thus a baby was circumcised by a doctor without an anesthetic; forthwith and for many weeks it showed intense excitement (fear) whenever a man approached it—*i.e.*, the memory-

<sup>16</sup> Just as this overflow of excitation puts an end to prenatal sleep, so in anxiety neurosis in adults a similar overflow is responsible for one of the leading symptoms of the disorder, namely, insomnia.

<sup>17</sup> We recognize here the "conversion" of feeling-energy (emotion) into motor-energy—a mechanism of great significance later in life in normal behavior and in the development of many neurotic symptoms (tics, hysterical spasms, etc.).

trace, as soon as it was revived, provoked a return of the original somatic excitement. Again, the emotional disturbance of a hungry infant is often allayed, temporarily, by the mere approach of its mother; from which it would seem that the emotion had revived the memory-image of the mother, even in her absence, and she was at once identified with this.

A memory, therefore, may be revived by an excitation from either of two directions—a nutri-excretal zone or a somatic source. Similarly, a revived memory may provoke somatic excitement, or (though for proof of this we necessarily must go to older subjects) peripherally projected sensations of zonal tension (Freud).

At this point it will be useful to emphasize certain points which have presented themselves. We recognize three distinct stages in the early development of the infant mind.

1. A *vegetive stage*, contemporary with intrauterine life, when all bodily functions are adequately supplied with no effort on the part of the organism. The distribution of energy by the circulatory and autonomic nervous systems is under endocrinic control. Psychic life has not begun and is represented only by dreamless sleep. The affective state is "vegetive" emotion; any change in this could be brought about only by organic disturbance leading to energetic tension which, as "internal" excitation of the autonomic system, becomes the primary, somatic, emotional state of fear.

2. A *nutri-excretal stage* when the bodily needs can be supplied, in a more or less successful attempt to perpetuate the first stage, only with the help of novel nutritive and excretory functions. The sensitive zones corresponding to these become the seat of "peripheral" excitations which activate the psyche and impress on it the first memory-traces, replace sleep by waking, motor inaction by motor activity, and vegetive emotion by fear. Further, the nutri-excretal apparatus establishes reciprocal relations with the vegetive apparatus, each being responsive to the excitations of the other. Memory-traces can be activated from either direction, somatic or nutri-excretal, and this excitation may then be projected in the other direction—"peripheral" (nutri-excretal) projection and internal (somatic) projection.

3. In the third stage the four zones retain their psychical pre-eminence and to them is added another, though less important source of peripheral excitation, namely, the skin over its whole extent.<sup>18</sup>

<sup>18</sup> This new source plays its full part only later; it will be more appropriately dealt with later.

The distinctive feature of this stage, is, however, connected with the special senses of sight and hearing which are responsive to "external" stimulation and permit of "external" projection—a mechanism so fateful in subsequent development.

This stage lies outside the title of my paper, but a few points must be referred to quite briefly.<sup>19</sup> First with regard to the development of ideas of personality—the Ego-sense. It will be recalled how in the vegetive stage with every want supplied, no wish is unfulfilled, no feelings remain ungratified, and somatic excitement is concerned with nothing but organic growth. With the advent of the second period the earliest memories are derived from the sensitive zones; they include nothing visual and auditory, but represent only impressions belonging to sensitive canals, and the infant can be conscious of nothing about itself apart from these sources.<sup>20</sup> Nevertheless this must be the first step towards realizing its individuality—a recognition forced on it by its elemental wants, its first desires, and its original experiences of tension. In other words, accompanying the descent from the position of omnipotence (all wants supplied) to the position of increasing dependence on external conditions, the sense of personality develops.

Looked at from another point of view, this is purchased only at a cost, namely, that of relinquishing the state of vegetive contentment and accepting in its place one of discontent, in which the psyche passes continuously through alternating series of painful states provoked by tension, and of pleasurable states dependent on the relief of this tension, and always in a vain attempt to regain and reestablish the original contentment—to escape not pain alone, but pain and pleasure alike in order to find the lost Nirvana. Pleasure in itself is not the primary motive, though it may well owe its pleasurable quality to the fact of its being the inevitable and last step towards the vegetive state. It is this state which, implying freedom from all external and peripheral interruptions, constitutes the ultimate aim. Deeper than the "pleasure principle" lies the "vegetive principle" or Nirvana principle; and this can function only as a great regressive tendency throughout life.

We may recognize this ultimate aim as coming to realization in

<sup>19</sup> A further paper in which this stage is fully treated is due to appear in the British Journal of Psychology.

<sup>20</sup> The sum of the available somatic excitement is at the exclusive disposal of these few impressions—a circumstance accounting for the occurrence of the terrific emotional storms that are provoked in connection with the nutritive and excretory functions.

what is the most primitive neurotic disorder as well as the earliest error of psychical development—psychogenic epilepsy. In an attack of this nature, the psychical functions are all thrown out of gear, the bodily excitations are diverted in their entirety from the psyche and are discharged through the motor apparatus until in the post-epileptic unconsciousness the conditions of intrauterine life are restored as near as may be. Psychogenic epilepsy thus represents a deep and inveterate unwillingness to face the realities of life, even the most elemental, and serves as the fulfilment of that wish which, as was indicated earlier, must be the first wish of every newborn child.<sup>21</sup>

Short of this ultimate desire, the psychic life of a child is occupied by alternating periods of pain and pleasure according as tension in this part or that accumulates or is relieved. Always when relief can be obtained by the help of motor discharge this outlet is made use of. But on other occasions the relief may be sought by dreams and other wish-fulfilling structures. These latter have the advantage that they are necessarily pleasurable, while a real gratification implies effort, and this is unpleasant or even painful. It is accordingly only natural that the child psyche should turn by preference to the fantastic rather than to the real, and this all the more readily because several years must pass before the essential difference between fantasy and reality first dawns on the mind. The stages in its development cannot be here considered, but attention may usefully be drawn to the difficulty with which the change is effected. In very many cases the difficulty is never surmounted, with results which are to be recognized in the dreamers and visionaries of adult life, who, shrinking from facing and accepting the realities of life, seek the pleasures of the imagination and lack the practical qualities of the psychically normal man of action. Moreover, we shall find that this habit of clinging to the fanciful creations of the mind is directly at the root of many neurotic phenomena; in especial it is the direct cause of all hysterical symptoms. So fateful for the infant is this sacrifice of the unreal for the real

<sup>21</sup> It is only necessary to watch an infant work itself into a fit to realize how completely this explanation meets the facts. As its annoyance grows into overpowering anger, it drops the rattle in its hand (renunciation of the pleasures of the world), turns from the mother or pushes the bottle from its lips (disavowal of alimentary wants), holds its breath until black in the face (repudiation of the lowliest function under its control) and finally becoming unconscious (return to vegetive state) wins the only haven that gives shelter from every vexation.

that the emotional basis of the process has received recognition in a special name—the “pleasure-pain principle.” This expresses the fundamental motive of seeking pleasure and avoiding pain and effort which constitutes the essence of the difficulty.

### III. LOVE AND HATE

Let us now return to the emotional development which we left after recognizing the two primary affective states—vegetive emotion and fear.

In studying the emotional manifestations of very young infants it is difficult and not always possible to identify the particular emotion which is being displayed. Degrees of intensity are readily enough recognized, but for the time being detailed expressions of feeling such as later characterize the various emotions are not to be looked for, and the view put forward here is that the principle of the development of the simple into the complex, the less specialized into the more specialized, holds with regard to emotions as to other evolutional phenomena, *i.e.*, that out of a primary active affective state develop the more specialized emotions.

This specialization whereby emotional energy becomes directed into special channels, is the outcome of differences of motive associated with successive emotional disturbances, and serves essentially to give expression to these motives. Not until an infant has gained at any rate a short experience of extrauterine life can its feelings become linked with motives which aim at the relief of the physical states provoking the feelings. But once this stage has been reached special expressions of feeling which are specific for the associated motive will be displayed.

Following these lines, the two emotions first to find special expression are love and hate.<sup>22</sup> The relation between these and fear will be more readily seen when we come to discuss anxiety and irritability, and for the present we may concern ourselves in seeking out the earliest manifestations of love and hate.

No one, I suppose, who is familiar with infants will maintain that a newborn child brings with it any affection for its mother, whom indeed it does not know and does not learn to know for several weeks. And yet before long the mother comes to be the chief

<sup>22</sup> Jealousy (= love + fear) is a much later development, as is anxiety (= love + fear) or irritability (= love + hate), while of course the finer or more complex shades of feeling appear later still; no infant could evince, for example, veneration, chagrin, guiltiness, etc.

object of her child's love. But equally its affections may be bestowed vicariously on a nurse. From this it appears that its affections are won, not by the mother quâ mother, but in return for the maternal functions she performs. And of these the chief and type is sucking. The infant comes to love its mother insofar as the latter relieves its hunger.

Affection, or love, then, is the feeling bestowed on an object which can satisfy a bodily want—that is, which gratifies desire, relieves tension. But as it is against all probability that feelings of love are first called into existence only after an infant has learned to know its mother, we must seek to identify the earlier objects on which these feelings are bestowed. Love of the mother can be nothing but a transference of love of the mother's nipple and its stream of warm milk pleasurable stimulating the oral zone.

It is equally plain that not all an infant's affections will be concentrated on the peripheral object stimulating this zone, for similar conditions obtain in the other nutri-excretal areas. These are in a position to obtain a corresponding hold on the affections. The original objects between which an infant's love is distributed are then milk, urine, feces, breath. Herein we detect a potential source of grave psychical anomaly. For according as one or other of these objects happens to receive more than its usual share of affection, the future psychical development will be modified even profoundly. Thus an infant which comes to love milk best, transfers this affection in due course to the mother and becomes throughout its childhood, adolescence and perhaps, adult life, most deeply influenced by the mother and all she stands for; while another infant whose love goes to, e.g., feces, is relatively little influenced by the mother to whom therefore it appears difficult and perverse. In truly a literal sense, feces, and in lesser degree, urine and breath are the outstanding rivals of a mother and the influences that gather behind her; and experience shows that children in whose emotional life the associated zones come to fill too large a share are the most difficult to train and present the most serious anomalies of temperament in adult life.<sup>28</sup>

<sup>28</sup> In one such case, the mother, finding her child growing unresponsive, redoubled her efforts to stir its affection; but, failing, let her own affection turn more and more to her second child. Later, she became hostile to the elder and finally had it sent away. These changes in her feelings are precisely what might occur in a woman who is losing her lover to a rival. In the former case, though no psychologist, she appeared unconsciously to recognize the influence of a rival in her child's love.

At this point it is necessary to draw an important distinction between these primitive love-objects. Milk is an object external to the child; it is not always available as soon as it is needed, and it is forthcoming only with the coöperation of factors which are outside the infant. As a love-object, therefore, it secures the direction of the infant's affection to conditions external to itself. This "extroversion" of love gradually leads the child to take more and more interest (through the mother) in the outer world, and makes it emotionally responsive to external impressions; such a child is said to be affectionate or even sensitive.

In the case of feces, on the other hand (the same applies to urine) the love-object is internal, and is forthcoming without the intervention of any outside factor. It serves therefore to direct and attach the child's affection to conditions within itself—to "introvert" the affection.<sup>24</sup> In these circumstances a child is able to take less than usual interest in objects around; it is preoccupied with its excretory functions, and is emotionally unresponsive to maternal and other influences outside it. It cannot be readily brought under (external) control, and, looking for its chief pleasure to an object coming from within itself, resists attempts in this direction (obstinacy). No longer sufficiently dependent on its environment it fails to develop a proper sense of its relations to the outer world, and its ideas of personality—its ego-sense—suffer in consequence.

Here we seem to be on ground made familiar to us by early cases of dementia praecox (paraphrenia). In this disease the earliest symptoms may be recognizable in children two years old, and traced in their history even earlier; the characteristic symptoms are extreme introversion with consequent failure of emotional reaction to the environment, insensibility to external influences including that of the mother, difficulty of control generally, and negativism.<sup>25</sup> Inasmuch as the factors producing dementia praecox may be opera-

<sup>24</sup> Extroversion as a function of the mouth-zone reminds us that the special senses of sight and hearing (not to mention taste and smell) are anatomically grouped round this zone and are physiologically in its service; psychologically, as the two organs of external projection, they are responsible for carrying the development of extroversion to its highest cultural level. On the other hand, the anal zone, with its function of introversion, can have no biological need of any special sense to put it in touch with the outer world, and, of course, has developed none.

<sup>25</sup> The state in which external suggestions are resisted or even provoke contrary actions.

tive within the first year or two of life and the outstanding feature of the disorder is introversion, it is necessary to look for the chief primitive love-object elsewhere than in the mother's milk; and the striking way in which the otherwise complete detachment of such a child may be quickly replaced by absorbed interest, even by tense excitement, at the sight of bath-taps, waste-pipes, water-closet plugs and other products of the plumber's skill points significantly to one (or both) of the excretions as the love-object.<sup>26</sup>

It would lead us too far ahead in our subject to discuss the application of the foregoing to the problems of dementia *præcox* and its relation to dementia *paranoides*, *paranoia*, and the larger subject of anal eroticism and homosexuality, though it may be observed that the developmental connection between *paranoia* and anal eroticism and homosexuality has been fully traced by Freud.<sup>27</sup> It will be enough at present to recognize that chronologically and from the point of view of ontogenetic evolution, dementia *præcox* appears next after psychogenic epilepsy in the line of developmental abnormalities which can befall the infantile psyche. If epilepsy indicates a faulty transition from the vegetive to the nutri-excretal stage, dementia *præcox* represents a failure in passing from the nutri-excretal stage to the stage of external projection.<sup>28</sup>

<sup>26</sup> In one case of dementia *præcox*, a boy of six, which I kept under daily observation for several weeks, I failed to establish any kind of control, other than physical. But he would instantly become obedient at the promise of being allowed to pull the plug in an adjoining lavatory. And no matter how long he was permitted to occupy himself in this way his interest never flagged, and he always had to be removed by physical force. His customary daily greeting to me took the conditional form, "Frank good boy to-day, Frank pull plug to-day."

<sup>27</sup> Psychoanalytische Bemerkungen über einen autobiographischen beschriebenen Fall von Paranoia (Dementia *paranoides*). See also PSYCHOANALYTIC REVIEW, Vols. I and II, 1913-1915.

<sup>28</sup> A failure which, by giving thus early undue importance to the anal zone at the expense of the oral zone, can only lead to profound anomalies of subsequent development, the normal always representing a predominant oral zone with a subordinate anal zone contributing its special characters. Seeing that the contributions from these zones may be in any relative proportion (from a maximum of oral characters and a minimum of anal, to a maximum of anal and a minimum of oral), a gradation of sum effects is to be expected in different personalities. Such a gradation (starting from a maximum of anal characters) would seem to be recognizable in the series—dementia *præcox*, dementia *paranoides*, *paranoia*, unconscious homosexuality, conscious homosexuality.

*Hate*

While love is the feeling bestowed on any object which relieves tension and later on any object from which this relief comes to be expected, occasions arise when the love-object is not forthcoming. At these times, and especially when the tension mounts to pain, the feelings of love, deprived of the desired or expected outlet, are dammed back and, surging in another direction, produce the emotional state of anger; and this, so soon as the mind can identify an object as the cause of the injury, is projected as hate on to the aggrieving party.<sup>20</sup> Hate, therefore, implies pre-existing desire, the expected gratification of which is frustrated. It indicates disappointed love and goes to that object which can but does not relieve tension. The relation between love and hate is of the closest; they are inter-convertible (ambivalence), two manifestations of the same psychic energy, and the intensity of the love-need is the measure of the reaction of anger.<sup>21</sup>

If we seek the original objects of an infant's hate, observation of the occurrence of anger will direct us plainly enough to our end. An infant from whom needed food is withheld will manifest signs of annoyance or anger. Here, as with love, the object of the hate is the mother or, earlier still, the mother's breast. But no less obviously a display of anger will arise in connection with a difficult (*i.e.*, painful) motion; and, much less frequently, with obstructed urination (as from a tight foreskin).<sup>21</sup> The primal hate-objects are the primal love-objects, the child passing readily from the one emotional state to the other according as its desires are gratified or not. But inasmuch as obstructed urination is not only uncommon but cannot persist for long without endangering life, and deprivation of breath is, of course, fatal, the mouth and bowel come to stand in closest association with hate in the infant's experience.

<sup>20</sup> An angry child who is unable to identify the source of its anger, will vent its feelings on any (unoffending) object nearby. Only rather older children will be struck by the irrational nature of this behavior. Thus a child of six years clambering alone among rocks, slipped and twisted his foot. On returning he asked for an explanation why, when he felt the hurt, he experienced a strong desire to strike his father (at the time some distance away) and would certainly have done so had he been within reach.

<sup>21</sup> These relations hold throughout life—a fact of great practical value to the psychologist in dealing with the hate manifestations of an adult. Here, as in an infant, hate covers underlying love.

<sup>21</sup> The remarks now to be made about defecation may be taken as applying to urination, though in a less significant degree.

As has been pointed out, a characteristic of anger at this age is its purposelessness: however intense it may be, it is not directed to any definite end, since the source of provocation is not recognized; its energy is expended in a generalized motor discharge. This applies equally to both oral and anal zones. Only later, is it motivated and projected on to the object of desire.

But there is an essential difference as between the two zones. In sucking, as Freud has pointed out, the aim is to incorporate the love-object in self. Later expressions of this aim (*oral love*) are to play with (or bite) the nipple in the mouth (every mother who has suckled a child knows this demonstration of affection), to kiss, to caress, to embrace. In all these, the emotional excitation is utilized in muscular actions which are designed to retain the love-object.<sup>32</sup>

In defecation, on the other hand, the motive is to get rid of, to expel, the love-object from self (*anal love*). This allows of no other expression than to facilitate the passage of feces by relaxing the sphincter—to yield to even the gentlest peristalsis. This aim is not obscured in the habit of playing with feces so that they advance and recede in the anal canal,<sup>33</sup> or in forms of constipation in which nothing enters the canal. Its later expressions are seen in the pleasure and interest taken by children in their excrement; while a conclusive proof that feces are a love-object is furnished by the common practice of eating them (*coprophagia*), i.e., of treating them as milk, as the mother.<sup>34</sup>

In the case of hate, oral and anal, the contrast between these motives—to incorporate in self, to expel from self—remains. An infant grows angry when food is not forthcoming, or when feces cannot be expelled. In the former instance—when, e.g., the breast is empty—it thrusts out the nipple, averts its mouth and, at a later age, may strike the breast or the mother; here the motive "to incorporate in self" is replaced by its negative motive "to get rid of" the love-object. Similarly, when defecation is painful—as from hard motion or a fissure in ano—the sphincter contracts to drive back the feces into the bowel; the motive is to retain the love-object.

<sup>32</sup> In later years this aim attains its final expression in the psychical process of "identification."

<sup>33</sup> Compare biting and playing with the nipple.

<sup>34</sup> In adults an analogous confusion of functions and aims (to retain, to expel) is seen in homosexual relations, and this may be the original determinant of the "unnaturalness" of homosexuality.

Oral love and anal love being associated with opposite motives, their effects on character-formation will be very dissimilar; and this holds good of oral hate and anal hate which are equally contrasted. Some of these distinctions may now be mentioned.

*Oral love*, with its impulse to eat, bite, embrace, finds outlet in active expressions of feeling which seeks to master the love-object.

*Anal love*, in which the voluntary sphincter relaxes at the pressure of involuntary peristalsis, develops into the more passive, submissive characters which are satisfied in yielding to the love-object.

*Oral hate* impels the removal (death) of the object. Its occurrence in response to disappointment in relieving hunger has already been referred to.

Another situation is that in which hunger has been completely assuaged, and yet more food is ingested. This commonly leads to vomiting. Indeed young infants vomit readily on slight provocation—to be merely “upset” is enough. In view of the effects on character-formation of the other physiological functions of nutrition and excretion it cannot be supposed that vomiting can fail to make an important contribution in the same direction. The act originally expresses the wish to rid the stomach of its contents, and is associated with feelings of over-repletion. Later, these feelings are provoked by the prospect of food which is not wanted being taken into the stomach, the infant turning its head (*i.e.*, its mouth) away—feelings of aversion. Later still, similar feelings are induced by the mere sight (or smell) of a substance which, originally eaten with pleasure, is now objected to on ethical or cultural grounds; it is reacted to by feelings of disgust (lit., bad tasting, distaste) or loathing. With most children feces take the leading part in provoking disgust. Finally, disgust is roused by thoughts or actions which conflict with cultural standards. It is significant that throughout life disgust induces retching or even vomiting, plainly revealing the infantile wish to expel the stomach contents.

It might be added that although disgust has long been recognized as one of the most powerful forces moulding character for good or ill, from later childhood and especially from adolescence onwards, its infantile roots have remained obscure. And yet to assume that it arises as it were *de novo*, with no antecedents traceable through the earliest years of childhood, is to be in open conflict with all that is known of the processes of child-psychology. The explanation given above removes this difficulty and, incidentally, recognizes the

everyday vomiting of infants when they are upset as the simple and outspoken expression of their disgust.

*Anal hate*, which carries with it the wish to retain, is expressed originally as we have seen by holding back feces, refusing to part with them. This is effected by the voluntary contraction of the sphincter opposing the involuntary peristalsis of the bowel. But this latter is a powerful, even violent force continuing for long periods together. It can be withheld only by a voluntary effort even more powerful and more sustained. The frequent exercise of this control can result only in a strong, unyielding will. In this way anal hate makes its contribution to infantile character in the form of obstinacy.<sup>35</sup>

It will be remarked that the sphincter control of peristalsis represents the nutri-excretal apparatus establishing ascendancy over the vegetive apparatus, excitations of the one holding in check excitations of the other (resistance). Volition (will-power) is thus recognized as a form of nutri-excretal excitation, more particularly excitation of the anal zone directed to the sphincter ani; urethral and respiratory excitations are additional sources, secondary in importance and acting through the sphincter of the bladder and the glottis.<sup>36</sup>

Yet another point. Strength of will developed in opposition to the bowel (anal hate), and weak will from concurrent action with it (anal love) remain in adult life as obstinacy and suggestibility; that is to say, the nutri-excretal apparatus reacts to the forces of another personality, and of nature, precisely as it first responded to its own vegetive forces.

This conclusion with respect to the sphincter and bowel may be applied more generally, *i.e.*, that the child in its reactions (behavior) to external influences, reproduces the infantile reactions of the nutri-excretal zones to the vegetive force associated with each, namely, peristalsis of stomach, bowel, bladder. Here in these earliest experiences must lie the ultimate analysis of character. From the practical standpoint of early child-rearing, nothing can be of greater moment than this.<sup>37</sup>

<sup>35</sup> The holding back of breath and urine are the other sources of obstinacy (see above). The word "obstinate" comes from *obstare* = to stand before = to oppose, through its lengthened form, *obstinare* = to persist in.

<sup>36</sup> Compare firm, compressed lips as denoting a strong, adult character.

<sup>37</sup> Thus psychology finds its way to a conclusion long since reached in the nursery-lore of mothers who are accustomed to give chief care to the functions of food and excretion, well knowing that this way alone makes a happy baby.

Either obstinacy or suggestibility is found commonly enough in adult personalities, but the ambivalent relation which has been traced between them implies that the two characters should exist side by side in the same personality; and, of course, obstinate people are often very weak, and weak people are notoriously obstinate.

Finally, extreme flexibility of will implies unconditional obedience to external suggestion. The conjunction of the two characters in their extreme form in one personality represents the fullest possible expression of anal love and hate—in a sense it is the highest level attainable on anal lines. And this is precisely the association of the states of catalepsy and catatonia which are characteristic of dementia praecox. Indeed it may even be that in their verbigerations and stereotypies patients suffering from this disease reproduce with pitiful fidelity the recurring, monotonous, persistent effort with which they first contended with their large bowel.<sup>28</sup>

*The Primary Relation between Pain and Pleasure in Nutri-excretal Zones. Masochism and Sadism.*—It remains to examine the associations with pain established by the nutri-excretal zones.

In the case of the oral zone the act of sucking and the passage of liquid food through the mouth must in health be wholly pleasurable—a condition which applies equally to the bladder and respiratory zones. But in the anal zone feces—solid and, may be, hard—stretch and even tear the canal, and the pleasure of defecation becomes alloyed with pain which in constipation and especially with a small fissure, may be intense.

The simultaneous experience of both pleasure and pain confers a pleasurable tone on the latter, which becomes itself enjoyable. A child may soon recognize this fact and later discover that both pain and pleasure are enhanced the more constipated the motion. It is but one step further to utilize the voluntary control of the sphincter to hold back a motion for a day or two until it is sufficiently constipated to produce a maximum of pleasure combined with painful sensations.<sup>29</sup> This practice affords a child its first experience of

<sup>28</sup> I have had occasion to note a mild degree of verbigeration—repeating once or twice a few words, usually the beginnings of sentences—in obsessional neurosis, in which, of course, obstinacy plays a large part.

<sup>29</sup> This practice is widespread among children and is one, if not the commonest cause of chronic constipation. A boy of seven years who readily admitted the habit added that, to placate his mother who never failed to see that he paid a daily visit to the closet, he would shut himself in for an adequate time, but only every third or fourth day make any attempt to relieve his bowel.

finding pleasure by inflicting pain on its own body. It is the beginning of the "masochistic tendency." Later, the practice may be extended to include the voluntary withholding of flatus until the painful distension of the bowel can be pleasurable relieved by rapid deflation. An additional root of the masochistic tendency is the urethral zone where the sphincter may be voluntarily used to hold back urine until the bladder is over-distended. The self-inflicted pain is more than compensated by the enhanced pleasure of relief.<sup>40</sup>

A much later (and therefore less important) root is the skin, as shown by children biting (hitting) their toes, hands, arms, head, etc. (especially before these are recognized as parts of themselves), while children and adults alike know the combined pain and pleasure of scratching an insect-bite. Nevertheless, even in adult life the anal zone retains its leading masochistic rôle, as every patient with pruritus ani could affirm.

Masochism belongs to the nutri-excretal stage; in the third stage it is projected externally as "sadism" (pleasure in inflicting pain on another). An intermediate step is that mentioned above—biting (hitting) one's body at an age before it is recognized as one's own.

<sup>40</sup> The masochistic importance of the bladder is proportionately greater where urination is obstructed by paraphimosis, or is painful on account of balanitis, vulvo-urethritis, circumcision, etc.

## A PSYCHOANALYTIC STUDY OF MANIC DEPRESSIVE PSYCHOSES

BY LUCILE DOOLEY

*(Continued from page 72)*

She mistook the identity of everyone about her, taking them for members of her family in Germany or else for distinguished people. She owned the British Isles and a considerable part of the world. She saw moving pictures on her walls constantly and was herself a "high class moving picture actress." She heard the voices of relatives who were dead and so thought the dead must have arisen. She thought that she was taking an important part in international affairs and pretended to write in seventeen languages, writing criss cross of the paper to represent Chinese. She was busied with trying to prove that the King of England and not the Kaiser caused the war. She pondered over the stories of German atrocities, did not believe them, and made fun of them by pointing to nurses and those around her and saying with a sarcastic laugh "Oh yes, you are a poor little crucified Christian, aren't you?" These atrocities became identified with her own bad conduct in wishing to leave her home. She was haunted by evil spirits. She was a traitor or rather was possessed by the spirit of a traitor, whom she often called Iscariot.

She had an hallucination of Christ on the cross with a blue loin cloth. Blue, she later told, in the course of analysis, was her favorite color. She thought she was wearing blue when she imagined that she had the child by rectum. In addition she said that her mother taught her that blue was the Virgin's color. Blue, then, signifies the holy, or sexless way of having a child which rectal delivery also signifies. She heard a voice say that she was the first one to have a baby from the back. The Christ on the cross dressed in blue signified the same desire for satisfaction of a fundamental instinct without surrender to the contamination of intercourse with a male. The perfect male is veiled in blue and is on the cross which has long been a phallic symbol. Her intense shame when she learned the truth about marriage and reproduction should be remembered.

Yet such a wish as is here expressed is only a partial wish and its

other side is a *repressed* wish for true sexual gratification. This was shown by her hallucination, oft repeated, of having intercourse with the handsome lodger, or with other strange men. At one time she thought she was back in her native village and all the men in the place were pursuing her. The ambivalent nature of this wish, due to conflict between desire and fear, made her react with anger to this hallucination. She once had a vision of a clown pursuing a girl as if to propose to her—this showing again her attitude toward the man-question. Another was of the Kaiser's hat with long plumes, too long for possible use.

An old lady on the ward, who was of masculine appearance, having a growth of hair on the chin, was taken for Cardinal Mercier and supposed to be the highest authority here. She hallucinated this old lady's voice telling her to do many extraordinary things. Analysis had gone on for two months, after subsidence of the psychosis, before she could be convinced that these were hallucinations. She thought the old lady stood outside her door and told her to tear up all her clothing and the bed clothing in order to free herself from confinement in the room. She accordingly did so and wove herself new dresses. She demanded her yellow dress and this one she did not tear, thinking it was perfect as it was. Yellow was the wedding color, the "saffron robe of Hymen." The old lady told her she must think back and recall all her old sweethearts and sing a song for each, so she often sang for days and nights. Then the sweethearts would come to make love to her. (The old lady was really a harmless senile quite incapable of conceiving the commands attributed to her.) She thought this old lady, as Cardinal Mercier, had married her to the lodger. This voice would tell her how to dress her hair, like that of an attractive acquaintance, and how to act so as to command attention and love. This old lady, supposed to be a man in woman's dress, was also identified with her uncle who was much more successful in a worldly way, than her father. This double personality represented an ideal parent with all the good qualities of the kindly priest as well as his power, and the worldly attributes of her uncle who was a major in the German army. This person was, moreover, both man and woman, a combined father and mother, and his or her voice had, like the voices of her parents in childhood, all the authority of the voice of God.

This patient had a rich and varied hallucinatory and delusional experience, of which less than a tenth part can be told here. Her ideas and actions expressed two main wish trends, the trend toward

full sexual gratification which she had never achieved because of faulty physical and psychical development, and the trend toward gratification of social ambition, which her peasant childhood and poverty-stricken married life precluded. Day dreams of childhood and early adolescence were revived and re-lived as realities. The subjection to the parents was resumed in the subjection to "Cardinal Mercier." Many minor wishes of childhood such as proving herself as skillful a dressmaker as her aunt, came out in partially completed acts.

After about three months the excitement subsided and analysis was begun. Lack of education and limited acquaintance with English handicapped the patient, but she had an excellent native intelligence, much intellectual curiosity, and a friendly, receptive spirit. After the first month, when she was just beginning to gain insight, she was allowed to go home for a short visit. She soon became depressed there and had to return before her visit expired. The home surroundings brought back her dissatisfaction, which nevertheless did not get into consciousness as a dissatisfaction with her family life. Analysis was resumed, her depression disappeared under the influence of hospital life, and after another three weeks she was unwisely permitted to go home again, at the urgent request of her relatives, in order to prepare for and attend the confirmation of her little daughter. This time she was required to report to the analyst twice a week. The home influence was adverse to analysis, reinforcing her repressions so that little could be obtained from her in discussion. She became suddenly depressed and made a half-hearted attempt to hang herself but untied the rope when its pressure became too painful. She was returned at once to the hospital and analysis was taken up with more success than before. Her depression persisted for about a month, growing gradually less. Meantime her insight steadily increased and she finally saw that some adjustment to her sexual life must be made. Poor education made the intellectual sublimation that would have suited her needs unattainable. She has acquired a different and more wholesome attitude toward the need of sexual gratification and has changed somewhat in her attitude toward her husband. Her previous failure to experience satisfaction was partly his fault, as he was too quick (possibly there was *ejaculatio precox*), but they are trying to adjust this between them. She has now been home four months and at this writing it is impossible to say whether the seeming recovery will be lasting, but her mental condition is much better than it has been

since the trouble began nearly two years ago. Depression, excitement and depression had followed each other in quick succession, with no real insight between. She now understands herself better and that gives grounds for hope. Perhaps this case should not have been included since results are still so questionable, but it was chosen for the interest of the delusional content. The wishes which were so foreign to her conscious normal mind were so openly expressed, and her euphoric state of mind was so suggestive of the happiness resulting from such gratification that they seemed worth recording, especially as the patient has been more responsive in her attitude to analysis than most of the others.

*Case 4.*—This patient, a fairly well educated woman of forty-five, married, the mother of four children, was admitted to the hospital in December, 1916, suffering from her second manic attack. She was excited, talked rapidly and incoherently with rhymes and snatches of song, frequently losing the goal idea, danced and acted scenes in pantomime. She had had one manic attack at the age of seventeen in which she was cared for at home. The intervening years had been free from psychoses but she had always shown the manic-depressive character, *i.e.*, she was lively, voluble, circumstantial in her talk, and very energetic at times, and again had periods of lethargy when she neglected her work and lay abed reading fiction.

She had a very poor heredity. Tuberculosis has prevailed in both paternal and maternal families for four generations back, according to history given by the sister of the patient. Many individuals in both families have shown nervous instability and three psychoses are known to have occurred. An aunt suffered from periodic manic attacks beginning in early girlhood, in which she showed a press of activity preparing for a fancied approaching marriage. The patient's youngest brother had an ephebic psychosis which was apparently more of a precox nature than manic. The mother was descended from a line of physicians, married a physician and made a physician of her oldest son. The patient has had, therefore, a great interest in everything concerning medicine, physiology, etc.

The mother was a decidedly neurotic character, unsystematic and moody, somewhat seclusive, careless of her children's training. She suffered from cystitis, lack of sphincter control, hemorrhoids, tendency to nervous diarrhea and frequent spells of weakness and headache. The patient has acquired all these complaints and has

also, in middle life, become deaf from an inflammation of the Eustachian tubes, just as her mother did. She cherishes, moreover, the same tastes and taboos in food as her mother had. For instance, she cannot eat pork without getting severe indigestion and a facial acne. She states that her mother was the same and that the mother once was "made melancholy from eating pork." As a child the mother had enuresis, the patient had it also and all her children have it.

The older and only sister of the patient is lame from tuberculosis of the hip joint and was much petted as a child because of her invalidism. She received more attention than the patient also because she was considered brighter and prettier. Moreover she was the father's favorite. Jealousy of her sister, pretty well repressed from consciousness, caused the patient to devote herself to her mother in contrast to the partnership of father and sister, to encourage her own physical weakness and complaints in order to command as much consideration as her sister, to emphasize the physical weakness that corresponded to the mother's, and to adopt a belligerent and defiant attitude in childhood, allying herself with her brothers rather than with her sister. The sister's influence is thus seen to be even greater than that of the parent's in determining her neurotic character.

She was born just after her mother had had a long illness connected with the bladder. When about ten years old she too began to suffer attacks presumably due to cystitis. She was beginning to overcome her enuresis. Her father had told the mother to be careful of going upstairs and the little girl took the same advice to herself and was afraid of injury from climbing stairs. Nevertheless she was a tomboy and suffered various accidents in climbing trees and fences. She always got diarrhea from nervousness or excitement just like her mother and developed fantasies of an anal-erotic character. She suffers now from hemorrhoids and "prolapse of the rectum." Although she has a robust appearance and was a hoyden as a child she has a rather poorly coöordinated neuro-muscular apparatus. She had so many falls in childhood that she was nicknamed "Tumbler." This trait has caused her much humiliation and has been responsible together with her belief that she was homely, for a fundamental shyness and awkwardness for which she has overcompensated later in life by a lively and even boisterous manner. She got into a great deal of mischief with the brother next her in age, and her frequent punishments gave her the idea that her parents were ashamed of her because she was so bad.

The neurotic traits of a mental character are no less striking than those classed as physical. As a child she was afraid of the dark, had night terrors, feared ghosts and animals. She tried to combat these fears by bold measures, would rise and touch the things that resembled ghosts, and would advance close to the steers in the nearby stockyards, which she greatly feared, and look them straight in the eyes. Her sister and brothers encouraged her in these courageous methods and some credit may be due to them for making her an extroverted rather than an introverted personality. Her two psychoses have been of an extroverted character. She had an unbridled imagination and could not distinguish her dreams from reality. She told her family fantastic tales which she felt sure represented actual happenings. One was that a drunken man lifted her up by her hair, "and it didn't hurt." These stories more frequently concerned attacks on her mother and sister by "drunken men with knives." She wanted to be a boy (contrast to sister) and played much out-of-doors in rough games with boys. Her devotion to her mother had a chivalrous tinge, and she would try to fight her father when he teased her mother. She felt more on a par with her mother than with her father and sister, who seemed so intellectually superior. Next to her mother she was devoted to her brother Henry. He died in his twenty-sixth year. She has a tendency still to contrast her husband with her brother, to the disadvantage of the husband.

Her sexual curiosity was early aroused and frequently stimulated. She was only five when some play between her brothers and neighbors' boys stimulated her. When she was nine a colored boy attempted an assault while another boy held down her head and shoulders. She fought so vigorously that the assault was prevented, but her clothes were soiled. She did not understand the significance of the act until later, then "forgot" all about it and never recalled it until the psychosis of 1916. When the patient was five years old the mother underwent some sort of operation on the bladder, perhaps a cystoscopy, in her own home at the hands of her husband and his assistant. The child was attracted by her cries of pain and opened the door to look in. She got a fairly comprehensive idea of proceedings before her father perceived her and hustled her out. She believes that this, more than the attempted assault of the colored boy, fixed her attention on her sexual organs, as the latter incident was not understood until years later. Although she "forgot" it she became very interested in sexual questions, and seduced her

youngest brother, age three (according to her sister's statement). The patient denies any seduction, only "innocent play" for which she was blamed, however. She was also caught at sexual play with neighbors' children. This play seems to have been in the nature of experiment. She heard from school children some things about marriage and pregnancy which she was sure could not be true. She went to her mother with a question and was told that she was too young to know about such things and that they would be explained to her at the proper time. She was not satisfied with this, and, at the suggestion of a schoolmate, sought the desired information in her father's medical books. She read much that she could not comprehend, and did not have all her puzzles cleared up until after marriage. She was both fascinated and horrified by what she read and on one occasion "fainted with horror" while looking at a picture of a monstrous birth in a work on obstetrics. As she was found lying with her head against the revolving bookcase in which the book was kept, it was thought that she had fallen against the bookcase and was unconscious as a result of the blow. She knew the case to be different, never told, but afterward showed traces of a complex about this bookcase. Just before the onset of the psychosis of 1916, her sister sold this bookcase. The patient had been very anxious to keep it in the family, ostensibly because it was a memento of her father. She valued it more than any other piece of furniture and quarreled with her sister over its loss. She felt faint not only in contemplating objects of sexual interest but also at the sight of her own blood, though not at the blood of others.

She became adolescent at the age of eleven, which precocity may account in part for her strong interest in matters of sex at so early an age, and for her parent's failure to appreciate her need of instruction. When her menses appeared she told her mother, who said "You know what it is." She said "Yes" but did not really know, and tried to piece together discrepant bits of information acquired from mother, teachers and friends.

She grew up a somewhat willful, undisciplined girl, irregular and self-indulgent in her habits, complaining frequently but seldom seriously ill. Her manners were free and unrestrained, giving rise to many conflicts with her sister, who disapproved of her ways. She left boarding school at sixteen, ostensibly because her eyes were troubling her, but her sister says "it was really homesickness." She could not adapt to the school routine. The summer after she was seventeen there occurred a manic outbreak more severe than

any she has had since. She had spent the winter and spring before alone with her mother in a house in the country into which they had just moved. (Her father died four years previous to this.) The place was secluded, the winter was unusually severe, and she suffered with loneliness and fear. The young men of the countryside who were rather rude in character used to come around the house at night, or stop and hoot at the gate to frighten her, because she was a "green city girl." Her mother was quite deaf, and delicate besides, and she felt unprotected. As summer came on she was frequently out alone after dark on errands, and her fear, both stimulated by and stimulating erotic imaginings, increased. She had much heavy housework to do at this time, and against such work she had always rebelled. She felt that it was breaking her down, she felt unable to bear the loneliness and monotony of life with her mother, who now required nursing, and she felt the pressure of the repressed feelings aroused by her fear of danger from the men around. Early in summer other members of the family came but her condition was not relieved. An accident occurred in which she was thrown from a wagon and her back slightly injured, following which her psychosis developed.

In this psychosis she showed her ambivalent complex about her mother, trying at once to torment and to help her, by disarranging and tearing things about the house, and showing a contradictory mixture of glee and regret when she hurt her mother. Her sister says that she threw her father's wedding ring out of the window while excited, but the patient declares that it fell out by accident when she was playing with it. She was kept at home during this attack. A man who was a friend of the family was staying there and she would go and knock at his door every night, on one occasion calling to him "I'm a little owl." She mistook his identity, thought he was married, that his wife had just been confined, and made her visits to his room in the hope of "seeing the baby." No amount of explaining could disabuse her of this. She showed great antagonism to her sister at this time, but with a homosexual love for her breaking through. She feels that she really loved her sister more than ever then. Once she struck her sister because "she came and peered at me in the dark and I thought she was an evil spirit". Again she tried to lie on her sister with the idea of curing her lame hip, as Elisha cured (or raised from the dead) the child in the Bible. Once she held up her hands until evening, like Moses, in order to get her favorite brother home safely from Pittsburgh. She

suffered from many compulsions, based, as she analyzes it now, on the fact that she had had to do that winter much that was disagreeable on her mother's compulsion, and that she had felt very rebellious. She had to eat everything that was brought her, even wormy cherries, and she loathed the worms. She had to hold a child in her lap till her brother returned, even though she was obliged to chase the child and hold it by force. Again she cut her hair into her supper, then ate food, hair and all. The fantasies and psychotic activities of the time show the reaction to the family situation and her erotic and homosexual conflict. This psychosis lasted nearly a year.

Difficulties gradually developing and increasing as a result of her marriage to an uncongenial man seem to be the psychologic factors most directly responsible for the second outbreak, occurring three years ago. Her husband's selfishness, stinginess and critical attitude toward herself, aggravated by difficulties with her English mother-in-law, whom she correctly blames for much of peculiarity in her husband's conduct, have created a small mountain of irritation, growing with the years, to which she gave full vent when her outbreak came, to the amazement of all the family. She had repressed it so long that no one had guessed her resentment. Sexual uncongeniality with her husband gave point and emphasis to all her other troubles with him. He always considered his own state of feeling, and never hers, in having intercourse, and being methodical in everything, was regular in this practice also. She was often disinclined, and would have liked some irregularity and surprise. She felt that a wife as well as a sweetheart should be wooed. Although she tried to please her husband she resented his lack of consideration and was often unsatisfied.

Disputes over the children, quarrel between husband and brother, overwork, and an especially severe strain due to a long siege of entertaining visitors, a family row, and an exhausting journey seem to have precipitated the attack of 1916 from which she did not fully recover for three years. It was not due to any single shock, but was a sudden outbreak after a long period of irritations to which she became less able to adapt as her situation increased in complexity. Old conflicts were revived, for example the one recalled by the quarrel with her sister over the revolving bookcase, and these colored her reaction to more serious conflicts. The chief motive apparent in her attack was resentment against her husband. She took a flight into activity with compensatory ideas. Her stream of talk

and activity is analyzed on the basis of the conflicts outlined above. Essentially egotistical and undisciplined, and subjected to a life of domestic difficulty, hard work and privation, for which her girlhood had poorly prepared her, a breakdown at some point is not surprising, especially as the mental and physical traits appearing in childhood show a poorly organized personality.

The excitement subsided after three months in this hospital and the patient was permitted to go home at the urgent request of her family. She received no psychoanalysis during her stay. From April, 1917, to March, 1919, she remained at home, well enough to care for the home, but showing alternate phases of lethargy and over-activity. She was never so stable as she had been before the attack and the physicians of the staff believed that she had not fully recovered.

In March, 1919, she was readmitted to the hospital suffering from an acute excitement. She was more pugnacious and irritable during this second stay and was in constant conflict with attendants and fellow patients. She showed less euphoria and more anger. In July an attempt at analysis was made.

As the patient is very deaf as a result of a middle ear infection occurring when she was about thirty, analysis was uphill work. She was extremely desirous of talking, was circumstantial and rambling, and was not easily interrupted or directed in her talk because of her deafness. She had the advantage of a mental catharsis since, for the first time, she had a listener, but she received very little direction or suggestion from the analyst and grasped very little of the true explanation of her conflicts. This was not due to her deafness alone and to her press of conversation, but also to her egotism and self will, which led her to resent the suggestions of another. An elementary book on the psychology of conflict was given her to read but her interest in it was diverted to its unorthodoxy so that she missed the fundamental principles. She is a strict Swedenborgian of the old school and believes that Swedenborg is unrivalled as a psychologist.

Nevertheless some benefit from the catharsis was to be observed. Much of her irritability subsided, she regulated her behavior according to the rules of the hospital, and while her talk and her letters showed the rambling tendency, her actual behavior showed no disorder.

Gradually her attitude toward her husband changed, she began to see his side of things and something of her own unreasonable-

ness. Symptoms of excitement disappeared and she showed a normal behavior. She was permitted to go home two months after analysis was started, not cured, but in a normal condition so far as superficial appearances were concerned. She might have been kept for further work but that the analyst was leaving the hospital at the time.

At home she had a period of mild depression, psychomotor rather than emotional, but by November was normal and better than she had been since the attack began in 1916. In July, 1920, an attack of excitement came on quite suddenly, following an action of her husband that she considered selfish and lacking in consideration for herself. She was again admitted to the hospital. Unless she becomes more accessible and docile in her attitude it is unlikely that a further attempt at analysis will succeed. The difficulty seems to be primarily characterological. She demands more in her family life than circumstances warrant, and in the hospital she shows a disposition to expect special privileges and special attention, and to dictate to nurses and physicians not only as to her own care but also as to the care of the other patients. When her excitement subsides, she controls this tendency but still believes in her superior judgment. If analysis could be carried on for a considerable period after convalescence begins, better results might be obtained, but circumstances have prevented this.

*Case 5.*—This case of a woman of forty is one of the anxiety form of the manic-depressive psychosis, somewhat resembling the involutional type, but occurring previous to the menopause. It shows clearly the influence of early life and of personality upon the mental formation of the psychosis.

This history points out with unusual emphasis the frequent unreliability of the histories given by patient's relatives. The tendency to smooth things over, to cover up family unpleasantnesses, and to shield other members of the family, results in the narration of a colorless, negative history from which no idea of the real predisposing factors can be gained. Only after the confidence of the patient is gained and when she is sufficiently convalescent to relate her own story are the significant facts brought out. It shows certainly that we should never be satisfied with an unconfirmed negative history.

The husband's story is that the home life was happy and the patient's youth passed in a normal course, with school till sixteen, then work which she enjoyed. Habits of parents and husband were

reported good, no conflicts, disappointments or upsets had occurred. As a matter of fact the father drank and made her childhood unhappy, she was sent out to work at thirteen, the husband was a periodic drinker and his conduct during his sprees was the main cause of the mental conflicts that resulted in the patient's psychosis, and she had had several periods of disturbance through which she was cared for at home.

The patient came of respectable tradespeople. The paternal grandfather died at sixty-nine of apoplexy. The maternal grandmother died of paralysis at sixty-five. The patient's father is alcoholic, is living, in good health, age seventy-one. One maternal aunt was insane.

The family life was made precarious and unhappy by the intemperate habits of the father and at one time the mother took her children with her and left him temporarily. The mother was a strong character, rather stern, undemonstrative and unsympathetic. The patient grew up in an atmosphere of fear of her father, although she was his favorite, that is, as she often says "he always gave me the prettiest shoes," and liked to have her in his company. He never caressed or fondled her, however. She felt that he was not so kind and careful of her as he might have been, even when sober, since he used to send her from market carrying a very heavy basket. She preferred her mother to him although her mother never showed her any special favor.

She was a delicate, nervous child. She had pertussis, scarlet fever, and measles before twelve, and diphtheria at thirteen, when she was desperately ill. After her recovery she was nervous, unnaturally talkative, and had chorea. A neighbor said she seemed to be "out of her head" at times.

Menses were established at fourteen, attended by considerable pain. In her extreme modesty she concealed her condition even from her mother for several months and received no instruction. She learned a little from her older sisters, however. She felt her inferiority to her sisters both mentally and physically, was shy and shrinking, and never trusted herself in dealing with practical affairs. In later life she always compared herself with them unfavorably when she felt that she had not dealt with a problem as competently as she might have. How much this attitude of hers was conditioned by her perception of their superior sex-knowledge is a matter for speculation. We know that in many children the sense of inferiority in this particular sort of secret knowledge is keen.

She was sent to work in a dry goods store when she was only thirteen. In the course of psychoanalysis she gave vent to her indignation at the injustice of thrusting her out so young although she naturally accepted the situation without protest at the time. The first day that she was in the store the employer's son spoke to her in a way she did not like. He asked her if she knew a certain girl, a former employee, whose reputation was not good, and said "She was good to me. Will you be good to me?" She was sure that this was meant in a bad sense and refused to speak to him any more. That night she went home and told her mother that nothing would induce her to return to the store. Her mother agreed to allow her to find a new place, and she had no more trouble, but has always felt grieved and puzzled over the incident. It played a part in later delusions as we shall see. Her fear, in her psychosis, that she was "trapped" or "had a spell on her," and her belief that this boy and his father had pursued her at other critical times in her life, are traceable to the conflicting emotions aroused by the boy's question. Her very incomplete knowledge of sexual things made her feel uncertain of his meaning, and very uncertain how to answer him. Her reaction to the incident was overweighted with fear and shame because of this uncertainty. The same emotional reaction occurred on her marriage day and on many subsequent occasions when sexual behavior was involved.

Her feeling of inferiority to her sisters was fostered further by some early mishaps. When she was holding an umbrella over her face and could not see where she was going she walked over the embankment into the river and was nearly drowned. Her foolishness in not looking ahead of her was impressed on her by her friends. She was lost in the city streets several times, a thing which never seemed to happen to her sisters.

On the other hand she was very ambitious and took life seriously from the start. When earning only \$1.25 a week she bought a set of furniture for the living room of her mother's home, paying a dollar a week on it and reserving only twenty-five cents for her own use. She spent very little on clothing or personal adornment, and nothing on pleasure, putting all her earnings into improvements and comforts for the home and luxuries for her mother. She reproaches her mother now for allowing this. As her grandfather was always kind to her and sometimes helped her with money, she puts him in her parent's place now as the truly beneficent influence in her life.

She went about with men as she grew up but was extremely

modest and circumspect in her conduct, and never cared in the least for any man until she met her husband, with whom she says she fell in love at first sight, but did not marry him until seven years after their first meeting. She was completely dominated by him, always, worshipping and fearing him. He was a drinker then, and his own family warned her against him. He promised her, however, that he would give up drink if she married him and she believed him. When marriage was finally agreed upon he urged her to hasten the date and to go away and have the wedding quietly, to which she consented, unwillingly, giving up her plans for a home wedding. She feels that this was her initial mistake, and that her married life would have been happier, and much trouble would have been avoided if she had had a will of her own at this crisis. She married with little knowledge of what it involved and she thought children were born from the navel. Married life was thus a shock to her. She never refused her husband except when she was ill, but she never enjoyed intercourse and she felt that she was anesthetic.

On the way home from the wedding the train was crowded and her husband could not sit beside her. The elderly man in the seat with her tried to start a conversation with her, making her very uneasy. The uneasiness was of the sort associated with the incident in her childhood when the boy spoke to her. She thought the man was trying to injure her reputation in some way. During the psychosis she imagined that he was the father of that boy and that the two followed her all her life with intent to "trap" her. Her husband left her for a few moments when on the train and when he returned his manner was changed. Going back to this incident in memory she suspected, when under pressure of conflict over his ill-treatment, that the man who returned was not her husband but someone who resembled him. This doubt of his identity persisted throughout her psychosis, as the product of the insoluble conflict between her love and hate for him. His changed manner brought her first misgiving.

One month after her marriage her husband came home to her violently intoxicated. She went to her father's for the night but returned to him the next day. This was her second great mistake. She thinks now that if she had left him, gone back to her work and never lived with him at all, she would have been reasonably comfortable and happy. "If I had stayed behind the counter" was an oft-repeated phrase. He was disappointed because they had no children and urged her to have a medical examination to ascertain the

cause. She consulted her sister, who advised the examination, and the result was that a dilatation of the cervix was performed. After this she gave birth to three children. She had a very hard labor and was very "nervous" and possibly mentally upset after her first confinement. When her first baby was a month or two old her husband again became savagely drunk and threatened to kill the baby and beat her. She escaped into the street with the baby in her arms, and without her shoes. A policeman stopped her and questioned her and saw her safely to the house of her father-in-law. She remained there two days and then yielded to the persuasions of her husband to return home with him. This, she believes, was her third great mistake. She should have refused to return, should have placed the child in a home until she was able to support it and should never have had any more children. Her husband's family who were always kind to her and took her side, advised this. She was devoted to her father-in-law, feeling that in him she had found a real father at last. He had warned her about marrying his son, telling her of his alcoholic propensities, but she had faith in her husband's promises to reform. Her father-in-law often protected her when her husband was intoxicated, coming to the house to stay.

The second child was born with less difficulty, but with the third she was extremely ill, having symptoms mildly resembling those of the present illness. She thinks she should have been put in a hospital at this time instead of being kept at home.

The home life was happy when the husband was not drinking, but he went on periodical sprees, during which his family lived a life of terror. The patient would go and sleep with the children at such times and they would all keep "as quiet as mice" in order not to waken the husband, for he was always angry and brutal when drunk. She went to her own home or to her father-in-law's home with the children more than once to escape his violence. He was always very jealous of her and when intoxicated would accuse her of unfaithfulness, for which there was no foundation. He was angry if he even found her talking with a grocer's clerk or delivery boy at the door or if she went to a neighbor's house in the evening.

When he was drinking he would force her to submit to oral erotic practices. She yielded through fear but she hated him for it and was intensely disgusted. A sense of unworthiness and guilt developed from this. She used to resolve never to submit to it again and never to have another child by him but would be forced to yield. She had six miscarriages but states that all but the last were acci-

dental. In January, 1916, her husband was intoxicated and subjected her to oral perversion. She was pregnant at the time and determined not to have the child. A neighbor told her how to induce an abortion and persuaded her that there was nothing wrong in it as there was no life present before the fourth month. When she was hesitating over the temptation her husband spoke very unkindly to her and in a moment of anger she induced the miscarriage. She was very ill, made a slow recovery, and became depressed, agitated, and delusional as a direct result of her remorse. In March, 1916, she had a curettage at a hospital in the city and her husband believes that opiates were given her. These may have been responsible for the inception of her delusions. The first symptoms noted, a few weeks after the operation, were suspicion, fear and fugue. She would call the children as soon as her husband had left the house in the morning and hurry them out of the house, sometimes taking them to visit her relatives and sometimes wandering about the streets with them. She had no definite fear at first but was simply uneasy and unwilling to stay in the house. She then had the obsession that a gypsy woman or a witch was hiding in the house. Then the fear of detectives and police developed; she thought she was watched. The gypsy represented her mother, who would condemn her for the abortion, yet who was herself to blame because she had not taught and protected her daughter properly. The detectives and police represented outraged authority, personified in her father, who had been cruel as often as kind.

The remorse for the misdeed, which she became convinced was equivalent to a murder, and her resentment against her husband, whom she had blindly worshipped, made her wish to get rid of the whole family situation. She began to fear that her husband and children would be killed, then to doubt the identity of husband, mother and sister, and later of children. Following this she feared that she herself was to be taken by "the Authorities" and killed. She thought her husband was going to marry a young girl next door, and that he was a police officer set to watch her. She destroyed all family photographs in the house to prevent his giving them to this girl. She made two attempts at suicide, the first by turning on the gas, and putting the end of the tube in her mouth, the second three days later, by strangling herself with a towel. She thought she heard footsteps moving about the house one night.

She was cared for in the Washington Asylum Hospital for two days and while there had an hallucinatory vision of a great globe

suspended from the ceiling, within which an angel and a devil were struggling for her soul. She also saw her fifteen-year-old son taking a drink of liquor, and her two little girls standing by weeping. She was taken home again from that hospital, cared for at home for two months, and then committed to St. Elizabeth's Hospital.

When admitted here July 3, 1916, she was apprehensive, fearful of the other patients, and begging constantly to go home and be with her children. She gradually became restless, thinking that the patients would all go out and leave her there alone. She walked up and down and bit her finger nails continuously. When given her clothes she refused them, saying they were not hers as hers had been taken from her at home. When her mother and sister came she was glad to see them and begged them to take her away, but after they had gone she said they were not her relatives but strangers. She gradually became better physically and gained in weight, but her anxiety continued. She was afraid of the hydrotherapy room in the basement and expressed the fear that she would be "taken down stairs and killed."

After two months she began to show improvement, became interested in assisting the nurses with work and formed friendships with some of the patients who had a good influence on her. She continued to walk the floor and speak of her apprehensions whenever unoccupied. She usually felt safe for the day but feared she would be taken away and killed on the morrow. She also doubted the identity of her husband and children and of her mother and sisters, and persisted in this at intervals for a year and a half.

Analysis was begun in April, 1917, at the patient's request. As she was of a simple and child-like mentality, unable to grasp abstractions, not much could be done in the way of showing her the full unconscious motivation of her fears and conflicts. As her powers of sublimation were limited, she could not make a complete recovery through analysis but had to have an alteration in the environment in order to make an adjustment to her affective conflict. She could not accept her husband as he was, nor could she give him up and stand alone, though she made an attempt to do so, after her analysis, and succeeded for a short time, by making a transference to her son. It did not last because the son was too immature, could give no satisfaction of a sexual sort, and her affection was too fully given to her husband. Prohibition laws in the District of Columbia, taking effect July 1, 1918, put an end to her husband's drunkenness. She was able to trust him then and to live with him again, and the last vestiges of her psychosis disappeared.

Psychoanalysis alleviated the situation, however, from the time it was started. It pointed out to her the nature of her conflict, and held the mirror up to her own self, showing her where her timidity, her sense of inferiority and her exaggerated self-regard, making her sensitive and diffident, had helped to create her painful situation. These traits were largely corrected; she became frank and open in her manner, made friends more readily, and lost her "touch-me-not" attitude.

The repressions operating since childhood to make her distrust herself and fear others, were partly removed. With this new freedom came confidence, strength to take responsibility, and cessation of hostile feelings toward her family, all except her husband. She no longer doubted the identity of her children, who had seemed too tall, or of her mother and sister, who had seemed too small. She had, in retreat from her family responsibilities, subconsciously put back the clock to an earlier time, had refused, in support of this attitude, to recognize well-grown children as hers, or elderly sisters and an aged mother, as hers. When her self-confidence was established she feared nothing except her husband's intemperance, consequently all delusions except the one concerning him and that which connected with the abortion (so closely bound up with her anger against him) disappeared.

The transference to the psychoanalyst played, in this case, an important part, being of more service than the enlightening process of analysis of the unconscious. To the analyst she gave her full confidence for the first time; for the first time in her life made a clean breast of all her troubles, peccadillos and fears. That she felt the need of doing this was shown in her attempt, during the psychosis, to interest herself in the Catholic faith. She was too firmly held by her Protestant training to accomplish this, however, and did not care for it after her need was satisfied by analysis. She wished that she had been reared a Catholic, "for," she said, "they take care of their girls." In the Catholic church she thought she might have found the instruction and the advice she needed in taking care of her psycho-sexual problem.

An obsession about her teeth and a habit of picking at her mouth are interesting as indications of the trauma that precipitated her psychosis. She picked at her teeth until she completely destroyed some expensive bridge work. She then felt that her mouth was ugly and disfigured her whole face and she grieved openly over her changed appearance. After analysis was begun she dreamed that

she saw her husband, that his teeth were filled with gold and that he was trying to get a divorce. This dream, like the obsession, made reference to her forced participation in her husband's filthy oral perversions and her abortion committed as a result of her anger against him. The ambivalent symbolism, by which her pulling at her teeth represented both her desire to get rid of the filthiness of her mouth and her desire already realized to get rid of the child conceived unwillingly, is probably made possible by a reversion to her old childhood idea of conception and birth as taking place through the alimentary canal, and the vague thought that the child and the oral practice were thus connected. Such thoughts are not really thoughts at all, they are obscure and vague mental activities that nevertheless result in behavior as definitely conditioned as by an idea or a habit.

In dreaming that her husband's teeth are filled she put the onus of guilt on him, both for the perversion and for the abortion, and dreamed further that he was getting a divorce, thus freeing her from a hateful position. Gold—filthy lucre—filth, represent the nasty practice he had forced upon her and that had all but killed her love for him. The fact that material considerations, such as the need for support for herself and children, influenced her to remain with him, also determined the use of gold as a symbol.

A sense of guilt added to an inner insoluble conflict over her husband, a conflict that had grown with the years, in this case seems to have brought about a psychotic reaction to a bad situation. That she could not deal with the situation frankly and adequately, but instead gave way to groundless fears and hideous fancies was the fault of her poor emotional and intellectual development. She had the habit of fear and of self-distrust. She had clung to her mother and still did so in spirit, as she admitted, though forced to assume grown-up responsibilities early. It has often been remarked that in children who assume adult responsibilities too early the precociously developed faculties soon cease to develop, the character is stunted, the old-fashioned child grows into a childish adult. It was a surprise and a delight to see her emotional nature expand under the influence of analysis.

In studying a case of this sort physical factors are, of course, not to be overlooked. This patient appeared normal except for some slight disturbance of the reproductive organs. It is to be remembered that she was sterile until a dilatation of the cervix was performed and that she had very difficult labors and several miscar-

riages. Her psychosis followed a self-induced miscarriage. When admitted here retroversion of the uterus and leucorrhea were the only abnormalities noted in the genito-urinary tract. She had profuse but irregular menstruation during which her mental anxiety was always greatly augmented. After the coincidence of her menses and her mental distress was pointed out to her, the latter grew to be less marked at the time of the flow. She learned to discount her feeling of tension and apprehension.

Her finger joints were enlarged from arthritis deformans. Her muscle tone and her chest expansion were poor. She suffered from constipation. Neurological findings, urinalysis and Wassermann blood reaction were negative. When she left the hospital after two years of treatment, her physical condition was greatly improved, and mentally she was in her normal condition, except that she was more frank, cheerful and hopeful than she had formerly been.

She has now been living at home for two and a half years and has been well. As the home had been broken up, the furniture sold, and the two younger children placed in an orphanage during her illness, getting a new start was a problem. Her husband had rather gone to the bad before July, 1918, when he stopped drinking, and had lost his position. She decided to get work in a department store in order to help reestablish the home, and for two years has filled her position competently and has done light house-keeping in a flat. When last seen in the early summer of 1920 she was on the point of taking a house, devoting her full time to it and to her children, and giving up her position. She appeared very happy and in good physical condition.

#### CONCLUSION

In going over the cases described here it will be seen that the therapeutic results of psychoanalysis have been meager and doubtful. While a part of this lack of success might be ascribed to the individual method used—the analyst not employing a good technique—yet surely in large part it is due to the material worked upon and to the handicaps of the surroundings. The best results were obtained in cases II, III and V which had not become chronic. Case I, an old chronic patient, showed some alteration in her cycle, though she is hardly likely ever to be well. Case IV, a bigoted self-willed character, was affected scarcely at all by the treatment and did not coöperate sufficiently well to receive full treatment. None of the patients treated had the intellectual training or the open mind that

Jelliffe, in his *Technique of Psychoanalysis*<sup>7</sup> speaks of as necessary, or at least desirable, in a patient who is to be helped by psychoanalysis. Perhaps few favorable cases are admitted to public hospitals. Yet, on the whole, I do not think we should say that the value of the study is purely negative. Abraham and Clark, as well as others perhaps, have felt assured of the success of the method with manic-depressives, the treatment being applied in the depressed phase or normal period. The patients here discussed were usually not for long available in either the depressed or normal phase and analysis had to be applied when the patient was still hypomanic, or anxious, as in case V, not a very favorable time for securing the concentrated attention of the patient. That even such small results were obtained, taken with the fact that no serious effects of an unfavorable nature, such as Stekel warns against, were incurred, ought to encourage the psychiatrist to try the psychoanalytic method with even grave and advanced cases of manic-depressive psychosis, although he must proceed with caution.

The fuller personal history that is obtained whenever psychoanalysis is started gives some points of interest, even though they are the same as those brought out by all the individual case histories of the neuroses and psychoses that have been published. We are not yet beyond the need of cumulative evidence for the theory that functional mental disorders follow upon a history of emotional mal-development.

It may be only a coincidence that four out of the five cases recorded reached puberty at an unusually early age, but it is not a mere coincidence that all of them developed sexual repressions as a result of their mothers' failure to meet their needs at the critical time. Unsatisfied curiosity, doubt, and fear as to sexual problems arose at a time when the girls, not yet twelve years old, were unable to meet them successfully without help. Knowledge gained in a clandestine manner but never complete enough to be an adequate preparation for married life did not materially help the situation but rather stimulated morbid imaginations and encouraged fears, making an easy adjustment to the growing sex-consciousness of adolescence impossible. Excessive bashfulness, lack of self-confidence, modesty, prudery, incipient homosexuality were the usual results.

When our patients came to marry, as four of them did, marital relations were not happy. Total or partial anesthesia was the rule,

<sup>7</sup> Jelliffe, S. E., *Technique of Psychoanalysis*, p. 3.

and many irritations in domestic life that were ill-borne. This unsatisfactory condition, not offset by enough vital intellectual or social interests to provide paths of sublimation of the unsatisfied libido, finally wore out the nervous endurance of the patient and a psychotic outbreak of a compensatory nature was the result. Of course it has been often contended that the same unsatisfactory conditions prevail in the lives of normal individuals. If this is true normality is preserved because of two factors—first the "normal" person has a better integrated nervous system (heredity?) than our patients, and, second, they succeed in finding, perhaps by accident, paths of sublimation.

In considering the psychology of the disordered behavior of the patients, several points of similarity come into focus. The wish-fulfilling nature of many of the delusions and of the irrational actions is apparent. That the patient has the psychosis solely in order to find a vent for these regressive, impossible, or asocial wishes we cannot assert dogmatically, although if the functional psychosis is of psychic origin, a statement somewhere near that would express the truth. But, the inhibitions once removed, the wishes take command of the field, and the patient's condition is ameliorated when a new set of more acceptable wishes can command the same vital interest and energy that these regressive wishes have commanded.

The fact that these regressive wishes are in direct opposition to the consciously endorsed desires and purposes of the individual, and that he makes a struggle against allowing them to come to the surface in overt behavior, makes the manifestation of the manic-depressive psychosis in some points similar to the compulsion neurosis. The patient is often conscious of an inner compulsion to act and talk as he does that seems like an outside force compelling him, and yet is not accepted as an outside force in the way that it is accepted by the paranoid precox. The manic holds on to his integrity. And because he can neither comfortably give way to the set of wishes which his conscious social and moral sense condemns, nor yet can face their existence, but must use very strong repressive force to keep them impotent, it is difficult to reach the root of his trouble by analytic methods, as it is difficult to reach the compulsion neurosis. His mental integrity may be lost in the process. In none of the cases reported here was the very depth of the conflict sounded by analysis. But the pressure of unconscious unwelcome wishes was sufficiently lightened by replacing those nearest consciousness with more serviceable ones so that the sufferer found his burden

not too heavy to bear. When spontaneous recovery takes place what happens, from the psychological point of view, is that this pressure is lightened by some environmental change which makes possible a harmony of wishes formerly opposed, or else the patient is able to bring to bear a new repressive force.

Furthermore, the psychotic, in his giving way to hitherto repressed wishes and trends (trend being used to express something less definitely formed than wish) shows usually a regularly graded regression, a real going backward, step by step. At first the compulsive or delusional ideas and the irrational acts relate directly to the situation at the present time that he is unable to meet, an adult situation. He develops a new type of reaction (the psychosis) to meet it. As it proves unsatisfactory—as it must so long as he has any appreciation of reality—he goes by a process of emotional association (incidents associated with other incidents that had the same emotional content) back to a set of wishes or trends that belonged to an earlier stage of his development. The patient who at first showed merely that she wished to be free of her husband, not fully consciously, begins after a time to recreate in fantasy the scenes which framed the loves and hates and the ungratified wishes of her childhood. Deeper and deeper layers of the repressed material of the unconscious are thus disclosed. The manic-depressive type of character is not supposed to descend to the depths reached by the precox, but, as we have seen, in the cases described, they do sometimes go to a pretty low level, that of playing with excreta for example. The mechanisms of repression and of wish-fulfilling activity are present in all types of functional mental disorder, nor is the nature of the wishes, *i.e.*, the content of the psychotic behavior and thought, the ground for differentiation. It is rather to be found in the patient's attitude toward his environment, toward the things that are external to himself. The manic-depressive character is extroverted, he tries always to relate himself to his environment, he minimizes the subjective element and makes use of every object in range of his senses, even though he may perceive it wrongly, due to the dominance of a wish. This tendency to seek real things, to seek the objective, instead of wrapping himself more and more within himself, as the introverted character does, may be, as White<sup>8</sup> has said, the secret of the favorable prognosis of this malady, because reality, as opposed to fantasy, is the normal direction for the libido.

<sup>8</sup> White, *Outlines of Psychiatry*, p. 127.

The behavior found in the manic attack, in which the patient throws himself with almost equal vim into every possible avenue of expression, is in itself a defense reaction. By thus taking the offensive he keeps himself safe from the approach of the painful thought or feeling which is usually a realization of some failure or degradation, or fundamental inferiority of his own. When he is depressed his defense is no longer possible and he is weighed down by the pain of the acknowledged defect. This interpretation brings out more clearly, perhaps, than anything else that has been said the reason why this form of psychosis is so difficult of psychoanalytic approach. The patient cannot hear the truth and his method of defense against it bars out the free discussion necessary in analysis. The most responsive cases, so far as my experience goes, among the pronounced psychoses, are those, which, for the needs of hospital diagnosis are cross-indexed between manic-depressive psychosis and dementia praecox. Such patients have the frank and open, friendly attitude of the manic, combined with a form of quiescence which resembles the precox type of reaction. The counter activity type of defense against the painful complex is not so well developed as in the outright manic, and there is also a better chance of getting consecutive and constructive introspection and thought from the patient.

*Note: I wish to acknowledge my indebtedness to Dr. William A. White for permission to use the case histories here given and also for his instruction, suggestions and encouragement in carrying out the work. Thanks are due to Dr. Edward J. Kempf for helpful suggestions in the management of cases I and V, and to Dr. L. D. Hubbard for valuable assistance in preparing the manuscript.*

## THE GROUP TREATMENT OF DEMENTIA PRÆCOX<sup>1</sup>

By EDWARD W. LAZELL

The success of the treatment of many individuals by the psychotherapeutic method is on so secure a foundation that there is no warranted scepticism of its value. So many cases have been assisted to make a social adjustment that the term cure can be safely applied. The best results of the psychotherapeutic method have been seen in the treatment of the psychoneuroses; but the work of Dr. E. J. Kempf and others at Saint Elizabeth's Hospital and in other places will eventually show that many cases of the more fundamental disturbances of *præcox* and the manic-depressive groups are also accessible to this method of approach. Many such cases have already been reported.

The individual method has, until recently, been the only one successfully employed. In many cases this is the ideal method, as far as the patient is concerned. But it must be frankly admitted that it has many unfavorable features. First, many cases have been assumed or proved by trial to be inaccessible. In many other cases a transfer could not be obtained. Again the submissive homoerotic fears the analyst as soon as the sexual material is approached, assuming that the analyst is making a homo-sexual aggression, and recoiling from him with an accentuated fear reaction. Perhaps the most unfortunate obstacle is the economic one, in that, on account of the great amount of time consumed, only a small number of patients can be seen. This latter feature precludes any attempt to assist that large number of persons whose economic value to the community before the onset of the psychosis was not considerable, and also those whose meager education gives but little hope of adding a valuable citizen to the community, such as the morons and defectives.

All these reasons and others that might be mentioned show the need of some method of attacking this problem on a wider basis, in a more wholesale manner. After giving individual talks to a number of patients one at a time and watching the results,

<sup>1</sup> Read before the Washington Society for Nervous and Mental Disease, May 20, 1920.

the writer proposed to Dr. W. A. White, of Saint Elizabeth's, that the group method be instituted. The results of these individual explanations of the causes and symptoms given to apparently inaccessible patients in a purely didactic manner had justified this proposal. Another of the psychoanalysts at the hospital had used this method and dubbed it the "Etiology Spiel." In order to make the psychotherapeutic method possible wards were designated psychotherapeutic wards and set aside for selected cases. All the other methods of treatment afforded by the hospital were offered these patients, such as occupation therapy, exercise, etc., and to this was added the psychotherapeutic work. The method has been in operation for about six months with very gratifying results. On the wards assigned to the writer the group method has been used in addition. The results of this group treatment have justified the hope that it would be successful. It is remarkable to see patients who have been mute and apparently inaccessible make a rapid adjustment and ask the psychotherapist for further individual help.

Before the wards were assigned to the writer, two groups were given three talks each, and of these patients, those who recovered were questioned as to what assisted them in solving their problems. Of these several voluntarily approached the writer and thanked him for the talks, and over half of the group stated that the talks were the starting point of their recovery. Of the remainder which was largely made up of those patients who were endeavoring to make an adjustment by forgetting their experience which shows that the treatment was insufficient or not wholly appropriate to their individual needs, most stated that the talks were of great assistance. Three patients of one group who had been hallucinating and so disturbed that they were kept on the ward at all times, were playing baseball on the lawn three days after this series of three talks and each of them voluntarily approached the writer and thanked him for them. Of course they were *far from recovered*, but all left the hospital later as *social recoveries*. Taking into consideration the enthusiasm of the writer, and admitting that the results were not likely to have been underestimated by him, there still remains a large factor that cannot be ascribed to the tendency to so-called spontaneous recovery so often seen in *præcox*.

Every psychoanalyst recognizes that the problems of the patient are individual ones, specific to the patient. But it is not the nature of the problem that varies, it is the coloring matter, the stage setting as one might call it. There are certain groups of facts that

may be given to such patients in lecture form. The nuclear conflict, the Oedipus problem, and the problems of sexual development are the basis of them all. These groups of facts, which might be called the common denominators of præcox, will be alluded to later. Again the psychotherapeutic ideal does not stop at merely assisting the patient to a social adjustment, but aims at a more fundamental reeducation of the patient, a directing of the instinctive demands into normal channels, not only compatible with the ego-ideal, but also with the Herd Law. The patient's emotional life must not only be made compatible with itself but also he must be adjusted to the social demand in order that he may be able to satisfy his ambitious wishes and his will to power. This idea is usually expressed by the term character building, but the reading of character building books shows that the authors have but little real knowledge of the basis of character. This latter material consists in making the patient securely hetero-sexual or in sublimating his homosexual component in a satisfactory manner; of freeing his libido of its back-drag, directing his libido away from himself and into the world, and has for its goal the altruistic ideal. It is at once seen that this material is all subject matter for a general method of presentation to the patient.

One of the greatest difficulties presented by the group method was the fact that the writer did not understand the fundamental difficulties of the patients. It was at once apparent that the sine qua non of the group method was that *only such patients as presented the same fundamental problem and were solving their difficulties in the same manner should be included in the same group.* The ordinary classification of hebephrenic, catatonic and paranoid was of no assistance in this grouping because the catatonic often merged or changed into the hebephrenic and the paranoid delusion is an adjustment to an earlier confused state. Again there are many cases, in which the symptoms are so mixed that it is impossible to classify them at all under these terms. In fact as the patient progresses with his auto-analysis, either under treatment or without psychoanalysis, widely varying pictures are presented at different times in the same patient.

This led to a consideration of the methods of recovery in præcox and showed that *the patient who recovers with insight and really conquers himself passes through the stages of development the libido originally should have passed through.* We often see a patient who has regressed completely and feels that he is a little

child again. From this, the mother level with incest wishes he passes to the Narcissistic, thence through the homosexual to the heterosexual. Many patients are retarded or remain in one of these stages and are not able to surmount the obstacle that bars the path to adult reality. Thus in one case the patient has been given ground parole repeatedly but every time he mingles with men off the ward he develops an homosexual panic and has to be returned to the seclusion and protected situation of the ward, where the supervision of the attendants makes the homosexual situation impossible. In other cases a single stage may be passed through so quickly that it is not recognized.

The first grouping of patients was made according to the prominent symptoms presented as (1) Auditory hallucinations, (2) depression, (3) suicidal cases, (4) agitated fearful cases where the patient fears something dreadful is about to happen to him, (5) catatonic and (6) paranoid. But it was soon seen that although the patient might have auditory hallucinations or delusions the content of the accusations was very different. This led to a comparison of cases where the content of the hallucination or delusion was definitely determined and analyzed, and it was found that all cases of dementia præcox can be placed in one or the other of two great groups. The description of the fundamental difference in these two conditions was found in Ferenczi who divides the homosexual into the object- and subject homo-erotic. The terminology used by Dr. Kempf was later substituted because it is less confusing, and far more descriptive of the actual condition—the aggressive and submissive homo-erotic. The terms aggressive and submissive refer to the manner in which the patient wishes to gratify his erotic cravings, whether it is active or passive. For instance in fellatio or paederasty the patient who wishes to submit is quite a different type of individual from the one who wishes to take the active rôle. The aggressive homo-erotic feels himself to be a man in every respect, is energetic and active, is attracted to delicate boys with an effeminate appearance, but meets women with antipathy. He frequently changes his love object and finally develops into the Don Juan type, with a tendency to seduce every young woman he meets. He is nevertheless psychosexually impotent. The submissive homo-erotic on the other hand feels himself to be feminine in all respects, is attracted to powerful men. These two types pair off in the institutions for the insane just as they do in private life. Those of the submissive type often feel

that they have the genitalia of a female and may even carry this femininity to the extent of believing that they are pregnant.

A large list of delusions and hallucinations in the aggressive and submissive categories has been accumulated. The most difficult to understand are the symbolic ones. The delusion that one is being hypnotized, ones mind is being read, one is being influenced by others, is under the control of others, that someone is going to stab, shoot, crucify one or cut one to pieces, or that one wishes to have an arm or leg cut off, has had one's ribs broken, etc., are of the submissive type.

It will be seen that there are, therefore, two types of dementia praecox and that these conform in a general way to the descriptive terms hebephrenic and paranoid. The hebephrenic is an aggressive homo-erotic and the paranoid is submissive. Without further elaboration at this time, it will suffice to say that the symptoms of the hebephrenic are directed toward the incest wish for the mother the patient taking the male part, while those of the paranoid are essentially manifestations of hatred for the father. But it should not be forgotten that the hatred for the father in the Oedipus problem is simply the personification of the incest wish for the mother. That is the boy hates himself for the incest wishes toward the mother and projects the hatred on the father. The father image is always an ideal one and only represents a possibility for the son. It was further established that the family situation between the parents in infancy is of great importance in determining the type the patient will develop. The hebephrenic's conception of the real father was that he was a strong man who consequently inspired the boy in the development of his masculinity. He dominated the mother, that is, was more masculine than she. In the case of the paranoid, the father was a weak man, and was dominated by the mother, who in many cases showed a great deal of masculine protest. In other words the mother was the man of the family. Further, that while the hebephrenic wishes to return to the incestuous relation with the mother, he acting the male rôle, the paranoid wishes to *submit physically to the mother, the patient taking the submissive or feminine rôle and the mother taking the male rôle.* Thus in one of my male patients, the delusion was that the mother had masturbated him through his vagina; and in another that he was seduced by his own embryo which proved on analysis to be feminine. We see therefore that in both cases the patient wishes the love of the mother; in the hebephrenic the patient wishes to

take the aggressive or masculine rôle, while in the paranoid the wish is to take the submissive or feminine rôle. This is of the greatest importance in the treatment, for while in the hebephrenic we must endeavor to free the heterosexual libido from its fixation on the mother, we are dealing altogether with the homosexual component in the paranoid type. The nosology of this double rôle is easily understood when one considers that each male is bisexual in his eroticism. In the aggressive homo-erotic the male eroticism is, so to speak, dominant and the feminine recessive; while in the submissive type the feminine is dominant and the masculine recessive. Emotionally dominant and recessive is meant, not physically; this condition may also be only temporary.

Having established the above facts the grouping of patients took on quite a different aspect, and the failure to be of assistance to *all* of a group of patients who heard voices calling them vile names was explained. Of those who were not assisted the larger part were submissive homo-erotics and no explanations had been given them of the *feminine* nature of their wishes as shown in the hallucinations or delusions. A preliminary talk with the patient or a good history of his delusions is necessary, therefore, to establish whether he is aggressive or submissive.

The advantages of the group method are many; the success is assured by the results obtained. (1) The patient is *socialized with reference to the fear of death and the sexual problem*, and feels that since there are so many others in the same condition as himself he cannot be so bad. (2) *The fear of the analyst* as an individual is removed. (3) It was found that many patients *apparently absolutely inaccessible* heard and retained much of the material, even though they sat and phantasied or talked to themselves all the time the lecture was in progress. It was noticed in the therapy room that the patient might talk to himself continuously while making baskets or weaving on a loom, but that his conscious mind was occupied with the work. In fact, many of the most intricate patterns were made by these patients, showing that while the subconscious mind was occupied with the phantasy life, the conscious activity was on the work at hand. This did not apply to those cases with visual hallucinations; here the hallucinatory phantasy completely interfered with the other activity of the eyes, although the patient might continue to weave with his hands if he had repeated the action a number of times, but still not enough so that the activity of the hands could be ascribed to habit. This

would point to the fact that the hallucination is a product of subconscious activity and that the conscious mind is accessible at all times. *The writer has adopted the motto that the patient is accessible at all times to the correct manner of approach*, and that the term "inaccessible" is only a projection of our own inferiority, our inability to understand the symptoms, onto the patient. There is another great advantage in the group method in that *many patients develop a positive transfer* and later ask for individual assistance. The writer is convinced that many of these patients would have developed a negative transfer to the direct manner of approach. The *patients discuss the lectures with each other* for some time after each lecture, adding to the force of the talks.

The writer appreciates the difficulty that will immediately arise in the mind of the reader when the statement is made that the subconscious is wholly responsible for the psychotic symptoms and that the conscious mind is accessible at all times. It does not necessarily follow that because material is presented to the conscious mind that it will affect the subconscious; and it is equally true that it is the subconscious that we wish to reach. But one should remember that the patient is seeking facts that will make a resolution of the subconscious problem possible. Such material presented to the conscious mind is immediately taken up by the subconscious and used constructively; or is retained in memory and used later. Thus one of the patients stated that he remembered all that had been said at the lectures but that it was of no assistance to him until several months later when he reviewed what he had been told and adjusted with the assistance of these new facts.

We are confronted with a psychological paradox due to the fact that no division between the conscious and subconscious activity exists in fact. The delusions and hallucinations are just as unreal to the patient as they are to the observer; he lives in his unreal world because the real world is too painful, and recognizes that it is unreal. We have a counterpart of this conflict in the development of the ego-ideal and the patient recovers from his psychosis by the same psychological processes that he once had when he was forming his concept of the man he wished to be and tried to live up to it. This shows the necessity of presenting the material to the patient on the infantile (preadolescent) level and repeating the same material several times. If the subject matter makes it easier to face reality the patient is assisted. Most of the difficulties with reality as seen by the patient are erroneous and

fictitious and can be broken down, as for instance the belief that masturbation ruins the brain or that a boy who has indulged in the habit is always weak-minded. If this belief, which is a part of the patient's reality, as changed, reality is easier to face.

The point of view advanced by Jung has been adopted—that *while the early infantile experiences act as a drag back, the real difficult for the patient is a bar to the onward flow of the libido.* This obstruction in front must be removed. This consists largely of the homosexual problem, which owes its existence not to the fact that the patient wishes to remain homo-sexual but is prevented from being heterosexual. As long as we think of homosexuality as a cause of præcox we remain in *statu quo*. While the symptoms of præcox are the reaction to his homosexuality, still he is homosexual only because he cannot become heterosexual. The writer sees the Oedipus problem in every case of homosexuality. Nor do we find the cause of præcox in autonomic tensions. The tensions are the result of the conflict which results in the homosexuality, and are due to the specific bar to the libido which keeps him from becoming or remaining heterosexual. The writer has included in his concept of heterosexuality the ambitious wishes mentioned by Jung, the will to power, etc.

There is another distinct advantage of the group method. Many patients make an adjustment which permits them to live in peace and quiet of the cloister of the asylums. The group method makes large numbers of these patients uncomfortable with their condition, at the same time presenting constructive material which assists them in solving their problems; their problems are reactivated by and with the explanations. Of course many are made temporarily worse and the lecturer must be prepared for periods of excitement, outbursts of rage and homosexual panic. But it should be assumed that these episodes are constructive, since their occurrence shows that the lecture has touched the vital spot, the patient's problem, and that he will emerge from the conflict on a higher level. In the paranoid cases these outbursts usually follow the breaking down of a symbol or symbolic action in which the patient has found a comfortable adjustment.

The material presented to the patient is largely the result of psychoanalytic investigation. It has been arranged so as to be progressive in character and corresponds more or less with the problems faced by the child as he progressed in development. Very simple language is used, although the more technical terminology

is used here. The individual talks have been somewhat as follows, and are repeated several times. Each talk is reviewed before giving the next.

*Talk 1.—The Fear of Death.* Universality of. Self-preservation the first law of nature, but not the highest. All men on the firing line were afraid. The brave man is the man who is afraid but does his duty. The repression of fear results in a conflict of a subconscious nature and is not known to the patient. *This is the stage of confusion.*

*Talk 2.—The conflict* so produced opposes the free flow of the libido so that the soldier cannot "carry on." The libido is dammed back and since the patient cannot run away on account of the fear of court martial, his fear of fear and his self-respect, he makes a mental flight, going back in his emotional life to the point of his fixation on the love of the mother, to that time when he was safe in his mother's arms and had no moral responsibility to be a social animal. There is spontaneous de-differentiation of the libido. *This is the stage of regression.*

*Talk 3.—This regression to the infantile age reactivates those emotions which were acceptable at that age* but are now no longer so. The emotions are practically the re-animation of the Oedipus problem in all its features, the love of the mother and the hatred of the father, which problems he had never solved. *The stage of the reactivation of the infantile wish-fulfillment.*

*Talk 4.—Explanation of the most common hallucinations* calling them C.S., S.O.B., and German Spy, in the aggressive type; and voices accusing them of immortal practices (Fellatio, identification of mother and self with the mother animal and the nursing young, and infantile curiosity, respectively). *The stage of ego-ideal correction.*

(A) *Fellatio.*—The child wished to nurse the maternal nipple; being prevented by the weaning the child goes progressively from this association to the desire for his own penis, his toes, his finger, perhaps to infantile fellatio with a brother. Back of masturbation and fellatio is always the desire for the maternal nipple.

(B) *S.O.B.*—During the birth fancies the child identified his mother with the female animals it saw nursing the young, and identified himself with these young (see the writer's analysis of the Kipling Jungle stories). The greatest resistances in observing these animals were encountered where there was the greatest temptation, the family dog. Hence the great distaste at being called this name.

(C). *German Spy.*—The child loved the maternal nipple, finally the whole body of the mother and wished to see her nude, peeping, spying, listening also for sexual instruction in the solution of the riddle of life. The development of the ego-ideal brought about the development of the conscience which told the child that this was a bad thing to do. Those who break through or never develop this ego-ideal are the Peeping Toms. The word German stands for something bad.

We speak of the voice of conscience. The word conscience is used in the sense of the corrective influence of the infantile ego-ideal. The accusatory voices are the voice of conscience negating a subconscious wish to do the thing that the voice accuses them of. Two sets of voices are often heard, one on the right side, the other on the left. It is remarkable that the tempting voice is rarely heard in the right ear unless the patient is left-handed or was so in infancy and was trained out of it. Many of these patients are left-handed in fact. This hearing the corrective voice in the right ear is due to the association of right and left, right and wrong, etc. In left-handed persons the corrective voice is heard in the left ear. The other auditory hallucinations and delusions are explained in the same manner.

*Talk 5.—Masturbation.* Its universality. Readings from various authors, as Brill, H. Ellis, etc., to prove that it is universal and that it does not lead to the disastrous results believed by the patient. Explanation that the patient's return to masturbation is a return to his infantile love of the mother image. Explanation of being followed and watched due to fear of being caught in this act or others of a similar nature. It is the guilty conscience that is following and watching, but projected on others. *This is the stage of Narcissism, or self-love.*

*Talk 6.—Self-love* shown in other ways than masturbation. The development of the ego-ideal by the repression of the infantile wishes is explained. *This is the stage of substitution or sublimation of the narcissism.*

*Talk 7.—Homosexuality.* Its reasons in flight from women due to the idea that all sexuality is nasty or bad, that all women are immoral or diseased, that the child often fears all women on account of punishments in infancy for sexual transgressions, or the child was dominated by the father, or the flight is due to fear of impotence, etc. Pederasty is explained and the infantile birth fancies on which it is based. *This is the stage of homo-sexuality.*

*Talk 8.—Inferiority and its causes.* Its results. The small penis and small genitalia complexes. Origin in masturbation and comparison with larger organs in the infantile stage. The general feeling of inferiority due to the struggle with masturbation or infantile dominance by the parents, brother or older sister. Uncertainty of the sexual rôle. (This is not the Alderian concept.) *Stage of rationalisation of inferiority.*

*Talk 9.—Usual causes of flight from women.* Bars to heterosexuality in feelings of inferiority and inability to cope with women and hence the world, due to masturbation, sexual experiences, etc. This is the usual cause of cases remaining many years in an asylum. Man's estate as aggressor in family, providing for the woman and making a home for her children; winning his place in the world to fulfill his ambitious wishes, will to power, etc. *This is the stage of projection of inferiority rationalization.*

*Talk 10.—Overcompensation for inferiority* the cause of delusions of grandeur. Such beliefs are the admission of his feelings of inferiority. Explanation of the paranoid projection of hate and symbolism. The hatred for the father is the personification of the incest wish. Such a state is an admission of love for the mother. Development and causes of psychosexual impotence. *This is the stage of overcompensation.*

*Talk 11.—The explanation of hallucinations and delusions.* The good voice is the voice of conscience, the bad the infantile wish returned. Visual hallucinations follow the same mechanism. Condensation, dramatization, etc. As we watch the patient progress toward recovery we see him start as a small child and go through all these stages. (It is the thesis of the writer that this is the normal method of adjustment.) The return of the libido to the infantile level is for the purpose of purification; to help the patient to conquer his lower nature. The psychosis is therefore no disgrace but shows a wish to get onto a higher level. But it is a disgrace to remain insane, to run away from the world. All methods of treatment should be directed toward diverting the libido through these stages, up to adult reality again. There is hope for all cases to return to active life.

*Talk 12.—Day-dreaming;* explanation, ambitious with erotic elements concealed. Dangers of day-dreaming. Urging the patient to work, adopt some definite activity in the hospital and stick to it. Books are provided such as the *Myth of the Birth of the Hero*, Kemptf's *Analysis of the Psychology of the "Yellow Jacket,"*

Adler on homosexuality. These books are given to the more intellectual patients as fast as they have assimilated the previous ones. The lectures given by the writer at Trinity Episcopal Church in Washington have been most gratefully received.

In conclusion the writer holds the ideal that institutions for the insane now largely devoted to custodial care, hydrotherapy, etc., should be changed into institutions for the instruction of these patients; that such instruction should aim at directing the instinctive demands, especially along sexual lines, into normal channels aiming at the heterosexual goal; that defectives not due to organic causes, psychopathic personalities and the morons should be handled in large numbers by this method; that young men in criminal institutions, reformatories, under the care of the Juvenile Courts should be given this instruction, believing that Society owes it to these patients that they be not allowed to stagnate in mental inactivity, and that large numbers could by this method be raised to a sufficiently high level to be of economic value to the community or return to active life, even if on a lower plane. It is further believed that colonies of these patients should be established looking toward this end. Newspapers should be provided and every method used to assist the patient back to reality.

It is not contended that the group method should supplant individual psychoanalysis, nor that the lectures as outlined are all that could be wished. Only after the method has been tried on large numbers of patients, with the results carefully subjected to analysis and comparison will the possibilities and the limitations of the method be established. Daily behavior charts should be kept for each patient, on which is also noted the character of the material presented at the lecture. The dream life should also be charted. Enough patients should be analyzed after recovery to establish that it was the material of the lectures that was responsible for the adjustment. It is hoped that this work will be taken up by other psychotherapists working in hospitals where the group method is possible and the results reported so that some statistics may eventually be gathered. The writer feels that the group method in the hands of competent psychotherapists of the psychoanalytic type will prove a great advance over the methods now in use.

## THE DEATH OF PAN: A CLASSICAL INSTANCE OF VERBAL MISINTERPRETATION

By DR. JAMES S. VAN TESLAAR

BROOKLINE, MASS.

A widespread belief, among the mythical accretions around the story of Christ, is the account of the death of Pan, which according to Christian tradition, took place at the time of the birth of the Christian Savior, or, according to another version of the same story, at the time of his death. This story persisted for over eighteen centuries, being kept alive, amplified, built upon, quoted and otherwise exploited by numerous writers, apologists, controversialists and missionaries in the interests of Christianity. Among the more enlightened Christians it has served as a symbol that with the coming of Christ, the ancient world, its beliefs, its Gods and rituals came to a sudden end and that thereupon a new world-order came into existence. But the pious Christian generations of the past, steeped in religious tradition and guided by faith, accepted the story as literal fact; and they were encouraged by the Church dignitaries to hold fast to it as a historic occurrence of incontrovertible veracity, a proof among many, of the superiority of the Christian religion over the beliefs of the pagan world.

It happens that the story and its development can be traced with fair accuracy. The manner of its unfolding from Eusebius, the valiant champion of Christianity during its earlier Roman days, who seems to have been the first Christian apologist to shape the story of the Death of Pan and give it definitely its pseudo-historic standing, down to Milton and Mrs. Browning, who rhapsodized about the occurrence with Christian reverence and poetic fervor, illustrates the growth of myth by purposive accretions such as a student of psycho-analysis would naturally expect to find wherever phantasy is moulded to one's "heart's desire." I propose to take up this subject in another contribution.

For the present I shall reverse the order of inquiry and attempt to trace the story not from Eusebius forward and downward to our day but back to its first source. The task is simple, the account of Eusebius resting on a single authority. In his *Præparatio Evan-*

gelica (Book V), where he gives his own version of the Death of Pan story he quotes Plutarch as his authority.

Turning to Plutarch, we find in his *De Defectu Oraculorum* (XVII) the following account:

"With respect to the mortality of beings of this kind," Plutarch is here discussing the nature of demons, "I have heard a tale from a man who is neither a fool nor an idle talker—from that AEmilian, the rhetorician, whom some of you know well; his father was Epitherses, a townsman of mine, and a teacher of grammar. The latter related that once upon a time he made a journey to Italy and embarked on board a ship carrying merchandise and several passengers. When it was now evening, off the Echinad Islands, the wind dropped and the ship, carried by the current, was come near Paxi; most of the passengers were awake, and many were still drinking, after having partaken of supper. All of a sudden, a voice was heard from the Isle of Paxi, of someone calling 'Thamus' with so loud a cry as to fill them with amazement. This Thamus was an Egyptian pilot, known by name to many of those on board. Called twice, he kept silence; but on the third summons he replied to the caller and the latter, raising his voice yet higher, cried 'When thou comest over against Palodes, announce that the great Pan is dead.' All upon hearing this, said Epitherses, were filled with consternation, and debated among themselves whether it were better to do as ordered, or not to make themselves too busy, and to let it alone. So Thamus decided that if there should be a wind he would sail past and hold his tongue; but should there fall a calm and smooth sea off the island, he would proclaim what he had heard. When, therefore, they were come over against Palodes, there being neither wind nor swell of sea, Thamus looking out from the stern, called out to the land what he had heard, namely, 'that the great Pan is dead,' and hardly had he finished speaking than there was a mighty cry, not of one, but of several voices mingled together in wondrous manner. And inasmuch as many persons were then present the story got spread around Rome, and Thamus was sent for by Tiberius Cæsar; and Tiberius gave so much credence to the tale that he made inquiry and research concerning this Pan; and the learned men about him, who were numerous, conjectured he was the one who was born of Hermes and Penelope."

Here we have in full the original account of the incident which served as the inspiration for the Death of Pan myth and furnished the Christian Church one of its traditions.

## II

What must have actually happened is sufficiently clear from the context when viewed in the light of recent investigations on the life and customs of the period to which the incident refers.

A group of travellers were returning from Greece to Rome. There may have been among them some Greeks from Corinth or possibly Athens. If so they were not likely to be leisurely sight-seers as Greece was at that period under Rome, badly depopulated and in poor condition. Average townfolks bent on barter and trade are not expected to be familiar with the folklore and ancient history of the localities through which they pass.

It was the annual mourning of Tammuz. The country folk along the shore, descendants of Tammuz-worshipping settlers followed the custom inherited from their forebears and amidst the chanting of ritual carried the effigy of the god to be cast into the sea. The line of the ritual chanting the name of the god θαμούς, θαμούς, θαμούς πανμέγας τεθνήκε (Thamous, Thamous, Thamous panmegas tethneke) attracted the attention of the pilot on the passing boat, who bore the name Thamus, or Tammuz and who therefore, through an innocent error, imagined the name to be a call to himself.

Once started on this path it was natural for that simple Egyptian to hear the rest of the chanted line in a sense which would make sense for him, if it was, as he imagined, a call to him. Thus, the second half of the line πανμέγας τεθνήκε (panmegas tethneke) became to his ear παν ὁ μέγας τεθνήκε (Pan ho megas tethneke) as erroneously reported by Epitherses, the father of the man from whom Plutarch learned the story.

Of course πανμέγας (panmegas) is a superlative form of *megas*, corresponding in sense and form exactly to our *almighty*. The insertion of the particle *ὁ* (ho) between the two words forming the compound was a slight error not beyond a group of Roman business drummers or an Egyptian pilot when the phrase is chanted out—at them as they thought—from a distance. Moreover in its true form the phrase would have probably carried no meaning to those on board who must have been unfamiliar with the worship of Tammuz which was a transplanted and for those parts, therefore, an exotic custom. The mis-hearing, on the other hand, introduced sense and meaning to the occurrence for those on board. They heard what they could understand not what was beyond them, and the pilot was additionally pleased with the reference to himself which the mis-hearing of the words made possible.

What happened, therefore, was "a nocturnal misunderstanding" as Salomon Reinach<sup>1</sup> expresses it, "due to a double confusion of a divine name with a human name, and of a superlative epithet with a divine name." What happened subsequently was the building up around this incident, trivial in itself, of one of the most formidable theologic myths of medieval Christianity. "And had the myth been formulated by a papal council," W. H. Schoff<sup>2</sup> points out ". . . the western world might today be expected to uphold it as an article of faith."

<sup>1</sup> Bull. des Corresp. Helleniques, 1907, Vol. XXXI, pp. 5-19.

<sup>2</sup> Open Court, Vol. XXVI, 1912, p. 532.

## A NEW READING OF TENNYSON'S "THE LOTOS-EATERS"

BY MARGARET K. STRONG, M.A.

It was Tennyson himself who said, "Poetry is like shot-silk with many glancing colours. Every reader must find his own interpretation according to his own ability and according to his sympathy with the poet." These words may be in some measure justification for finding in The Lotos-Eaters the description of a psychoanalytic process which could be possible only in relation to our most modern mental clinics and which is without question an anachronism as attributed to literature first published in 1833. But "Poetry is truer than fact" and The Lotos-Eaters, to those who read it so, is the true presentation of the conflict of a dissociated personality. In the accustomed symbols of psychiatry the poem presents the emotional experience of the neurotic carrying you with him from trough to crest of the "mounting wave" and back again. It is the story of a failure.

### THE INTRODUCTION

Preliminary to analysis, the conflict of dissociation is confined to the subconscious, and it becomes articulate only in the Choric Song. The sea has done its worst and the sight of land calls for courage, courage versus despair, the despair of the patient unintelligently aware of his plight. Even as he sights land, he sinks moonstruck, down into the trough of dissociation, the sensuous indulgence of memory,

Breathing like one that hath a weary dream.

Meanwhile

the slender stream

Along the cliff to fall and pause and fall did seem.

Life is made up of streams, of wavering lights and shadows, a gleaming river, an eternity of sunset on the unrelenting silent snow, and overtopping the valley as the dominant note, stands the shadowy pine, sinister and ominous.

In despair, the neurotic takes refuge in the illegitimate, whether fact or phantasy. Tempters crush about the keel, dark-faced and pale, mild-eyed and melancholy, and give of flower and fruit in a land "where all things always seemed the same." Child and wife and slave are sweet but only dreams and far away. Now is the voluptuous time and the struggle home is hateful. "We will no longer roam."

#### THE CHORIC SONG

By the device of balanced stanzas, Tennyson presents in the Choric Song the antithesis of a dissociated personality, unreconciled; indulgence versus struggle, sensuality versus rationalism.

I. No words but the poet's own can express the all-pervasive luxury of this first stanza. Sweet music, blown roses, and night dews, the richest indulgence! Even with granite walls to left and right, there is a gleam ahead, as the patient is drugged in sensuous memory, cool mosses, long-leaved flowers, and the poppy that puts to sleep.

II. But, in stanza two, the somnambulist awakes. The dream is forgotten, the neurotic is torn with conscious struggle and rebellion.

Why should we toil alone,  
We only toil who are the first of things,  
And make perpetual moan.

Joy is denied us, despair is the human lot,

Still from one sorrow to another thrown.

The self is in revolt and concludes

There is no joy but calm.

III. The only relief is in dissociation and back the patient sinks, deep into "the middle of the wood."

IV. But submersion is not the solution. The effort of the neurotic is toward a reconciled personality and in the fourth stanza, the revolt is renewed:

Let us alone. What is it that will last?  
All things are taken from us and become  
Portions and parcels of the dreadful past.

Within this "dreadful past" is the nucleus of the complex, the confusion of personalities which analysis is trying to solve. But the victim cries

Let us alone. What pleasure can we have  
To war with evil?

V. And so again from crest to trough! Childhood obsession has  
conquered and is sweet, a mild-minded melancholy.

To muse and brood and live again in memory  
With those dear faces of our infancy  
Heaped over with a mound of grass,  
Two handfuls of white dust, shut in an urn of brass.

VI. It is a losing game. The struggle toward home and a recon-  
ciled life is only half a struggle,

Let what is broken so remain.  
The gods are hard to reconcile  
'Tis hard to settle order once again.

Fatalism is winning over faith and the hero is going under.

VII and VIII. The poem is the story of a failure and the cata-  
strophe is pictured as succumbency, even under the shadow of the  
sinister pine. The idealist is lost in a Lucretian philosophy. The  
gods, aloof from all human interest, recline in hard-hearted repose,  
and why should man alone struggle for truth and understanding?

Surely, surely slumber is more sweet than toil, the shore  
Than labour in the deep mid-ocean, wind and wave and oar;  
Oh, rest ye, brother mariners, we will not wander more.

## ABSTRACTS

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International Journal of Psycho-analysis

(Vol. I, Pt. 1, 1920)

Abstracted by

By SMITH ELY JELLIFFE

1. Open Letter. FERENCZI, S.
2. Editorial.
3. Obituary. PUTNAM, J. J.
4. One of the Difficulties of Psychoanalysis. FREUD, S.
5. On the Character and Married Life of Henry VIII. FLÜGEL, J. C.
6. Freud's Psychology. BRYAN, D.
7. Review of Recent Psychoanalytic Literature in English. READ, C. S.

1, 2. *Open Letter and Editorial*.—In these two short communications the purposes of the founders of this new magazine to be devoted to psychoanalysis are set forth: The Journal is directed by Freud, edited by Ernest Jones of London, is to be published quarterly, subscription price \$6 per volume at 45 New Cavendish St., London, W. 1, England. It is in strict alliance with the Internationale Zeitschrift für ärztliche Psychoanalyse, which can no longer fulfil its function as an international organ in the sense primarily organized, hence the new journal will contain the proceedings of the various branches of the society as well as publishing original matter from various sources. Its editorial program announces that it will devote itself to psychoanalysis and kindred subjects. It will contain clinical articles and related psychoanalytic studies in literature, education, mythology, philology, anthropology, and so on.

3. *James Jackson Putnam*.—This is an appreciative and valuable obituary notice of Dr. Putnam, particularly in relation to his work in the psychoanalytic field. It contains a complete bibliography of his psychological writings.

4. *One of the Difficulties of Psychoanalysis*.—Freud here contributes a study bearing upon affective difficulties to sympathetic reception of psychoanalytic principles. For those not acquainted with the development of the libido theory he restates its fundamental formulations. Hunger and love being taken as representatives of the instincts which

ensure self-preservation and race propagation respectively, psychoanalysis distinguishes between the Ego-tendencies, as representatives of the former and sexual impulses, of the latter. The mental aspect of the sexual instinct, is termed Libido, and is analogous to hunger, desire for power, etc., in the sphere of the Ego-tendencies. Neuroses, according to this point of view, then are considered as specific disturbances of the sexual function. The greatest therapeutic successes have been in those classes of neuroses that arise on a basis of a conflict between the ego tendencies and the sexual tendencies. For, in mankind, it may happen that the demands of the sexual impulses, which extend far beyond the individual, appear to the ego as dangers threatening its self-preservation. When that is so the ego takes up the defensive, denies the sexual impulse the wished for satisfaction, and forces them into those bypaths of a substitutive gratification which constitutes the nervous symptoms. This formula has been attacked by uninformed opponents on the ground of an exclusive one-sided presentation of the facts of nature. Freud again states what is known to any one who cares to know that this is not so. Other factors are well recognized. Just under what conditions they may be studied or valued are problems of a different nature. The Libido is first attached to the Ego. When bound up with the ego the state is termed Narcissism. In the healthy individual development the libido passes over from the Ego to objects of the outer world. The Object Libido stage has been reached, but the libido is always partly bound with the Ego, or more dynamically stated the libido may stream to and from the Ego to the Object, not absolutely but relatively. This mobility is essential for full development. Freud then goes on to trace how mankind's self-love, his Narcissism, which is natural for the infant and for primitive man and to which may be ascribed his belief in the omnipotence of his own thoughts and his procedures to influence the environment by various types of magic, has in the course of cultural history been badly wounded by the results of scientific research. The first "Cosmological" blow was suffered when man was forced to recognize the earth's comparatively insignificant place in the universe and that it and its inhabitants were not the center of all things. Then came a second blow, the "Biological" one, chiefly through the influence of Darwin, that man himself was no different from all other forms of living animal. He had denied to the animal any reasoning power, arrogated to himself an immortal soul, pretended to a divine descent. All of this development was of later pretentious development, as it is not a natural attitude of the child or primitive man. When Darwin and his collaborators put an end to this presumption and showed that man is himself the outcome of an animal series this second blow to human narcissism was felt. The third blow is a "Psychological" one, and is the most painful. However humbled he may be externally man feels himself to be sovereign in his own soul.

The Ego is confident of itself. It knows all about itself and its will can penetrate everywhere to exert its influence. But then come the neuroses, the psychoses. The Ego feels itself uneasy; it comes across limits to its power in its own house. Impulses come which must be denied. The Ego disowns them. It calls them Disease; a foreign invasion; and whereas man may have passed slightly out of the stage when it calls them the "penetration of evil spirits into the mind" it still employs related expressions as "Degeneration; Heredity; Constitutional Inferiority." Psychoanalysis here says to the Ego, as a result of its hard work, "Nothing foreign has entered into you: a part of your own mind has withdrawn from your knowledge and from the command of your will. That is why you are so weak in defending yourself. You are fighting with one part of your strength against the other part, and cannot gather up your whole force as you would against an outer enemy. You overestimated your strength when you thought you could do what you liked with your sexual impulses and did not notice them or their aims. They have rebelled, they claim rights, they take paths of expression, the symptoms of your neurosis, or discontent, the nature of which you are not able to recognize as products of your banished impulses and you do not know they are being gratified in substitute forms. You believe your consciousness knows all. But this is an incomplete knowledge and like the ruler who learns only through his officials and not from the people, you cannot avoid falling ill. Psychoanalysis would teach the Ego that it is not master in its own house. That the life of the sexual impulses cannot be wholly confined; that mental processes are in themselves unconscious and can only reach the Ego and become subordinated to it through incomplete and untrustworthy perception. This whole reversal of the values of conscious appraisal as against unconscious forces—this has been a third great wound to the narcissism of mankind. He really does not know what kind of person he is and conscious symbols are only too often specious substitutes of neurotic strivings.

5. *On the Character and Married Life of Henry VIII.*—This long and highly interesting article on the married life of this much married monarch affords an excellent historical as well as psychoanalytic résumé. Froude, as quoted, says that a single misadventure of such a kind might have been explained by accident or by moral infirmity. For such a combination of disasters some common cause must have existed, which may be, or ought to be discoverable. This the author has set himself to do, to find that common cause in certain constant features of Henry's mental life and character, the proper understanding which concerns the psychologist as well as the historian. He disclaims any dogmatic attitude and in view of the immense amount of historical material which has accumulated, he claims tentative conclusions only. Knowledge of Henry's early life is very slender. In view of the stress

that psychoanalysis lays upon this period, it is unfortunate. Certain factors in moulding the form of the boy's Oedipus complex are sketched. The father's victory over Richard III, his ending of the war of the Roses, by conquest and by marrying Elizabeth of York, thus uniting the rival royal houses that had caused the war and his 24 years of power as monarch gave him a definite and distinctive place in the son's wish for power. This Flügel first traces in its displaced form to his older brother Arthur, five years his senior, who was his most obvious rival for the throne. Arthur married Catherine of Aragon. Henry, then only ten years of age, led his sister-in-law—and future wife—to the altar in the wedding ceremony. Arthur soon died of the "sweating sickness" [epidemic influenza]; thus leaving Henry successor and a legitimate target for Spanish hopes regarding the young widow—notwithstanding the laws against "dead brothers' wives." Disputes over dowry arose, Henry VII became a widower, ideas of marrying Catherine himself were projected, adding a definite sex element of rivalry with the father, but this all quieted down under contract that Henry and Catherine should marry when he was 14. Isabella of Castile dying changed the whole political complexion and when Henry was 15 the whole contract was repudiated. At 18 the young prince was still unmarried and his father dying exhorted him to carry out the old project, make war upon the Turk, uphold the Church and get rid of his rival of the "White Rose" contingent. All of these he did—"postponed obedience"—and at 18 he married Catharine. "Enabling him in this way, to combine a conscious obedience to the behests of filial piety with a realization of unconscious desires connected with hostility and jealousy towards his father and brother." These egoistic and venerative motives can be fairly well traced in his later career. The early married life of the couple seemed to have been happy, but no son or heir arriving, and Catherine's gradually developing father fixation making her more and more pro-Castilian, caused a mounting friction between herself and her husband. Furthermore scruples began to arise in the king's mind whether or not his having no male heir to the throne might not have been a punishment for his illegal (ecclesiastical law) marriage with his brother's widow. Thus his Oedipus complex began to work unconsciously towards his separation from Catherine, aided possibly by his definite physical longing for Anne Boleyn. Mistresses are known also in this period, they too, according to Flügel possibly having been chosen in part through the unconscious since their names, Mary and Elizabeth, were those of his mother and younger sister. There are other "name" overdeterminers also mentioned by the author. The separation from Catherine was sought on the ground of its incestuous relationship, although the second marriage contained quite similar factors. Catherine was Henry's sister, a brothers wife; Anne was equally his sister since her sister Mary had been Henry's wife (illicit). Hence the ecclesi-

astical juggling had to meet this dual situation—as the author points out quite a well known feature in neurotic construction. Six years were taken in the divorce and the breach with Rome was one of the issues. This long thwarting of his wishes also seemed to have accented the conflict between his egoistic and venerative trends, and the long held father conditioned religious leanings became secondary to his egoistic trends. He would defy the Pope, get his divorce, have his excommunication, and set himself up as Head of the English Church. The egoistic motives triumphed, he triumphed decisively over the father in the Oedipus sense. From this time on the expansion of his Ego began to take place. He became despotic. Among other consequences Wolsey's fall may here be caught. His Jehovah complex found further expression in his destruction of all of the possibilities of religious rivalry. He had supplanted the old Gods. The divorce was obtained and Anne had practically forced the king to marry her; even though pregnant by him she realized his general fickleness. And as soon as he had her he ceased to want her, a feature which the author would accent as a general character of Henry's complex situation. This manifestation of the mother fixation [a very wide manifestation in present society], was a determiner of his fickleness—obstacles to his sex wishes were essential for their value. When overcome the objects were less desirable. Anne's child was a daughter [Queen Elizabeth to be], and this added to Henry's discomfort. Three mistresses are known in this period; the last, Jane Seymour, seemed to have aroused a genuine love. Catherine now died and Henry being free from Anne would not reestablish her so the old "incest motive" returned. Anne was put to death on the [historically baseless] ground of treason and her marriage declared invalid. The next day following he married Jane Seymour. Among the charges made against Anne was one of incest with her brother. This the author would point out was the working out of Henry's own wish, this time handled by the projection to Anne, rather than in the case of Catherine by horror. His unconscious brother hatred now returned in his fears lest he should lose his throne to a brother, thus making another determiner for the brother incest charge against Anne. Other brother substitutes appear at this time, thus Norey's inclusion in the plotting, and further the rules laid down by Henry that only by royal permission should marriage in his immediate family take place, thus excluding all sexual rivals in his own family. It is also here pointed out that his third choice, Jane, was also within the sex taboo as to blood relationship. Cranmer dispensed with the canonical bar on the basis of consanguinity of the third and fourth degrees. To the well known psychosexual tendencies (1) The desire for (and hatred of) a sexual rival; (2) the attraction for (and at the same time the horror of) an incestuous relationship, is added a third psychosexual factor in Henry's case. "The insistence on chastity in the

consort." Anne had accomplished through her refusals what she wanted. Jane Seymour was even more rigid. She even refused the king's presents. The ambivalent Oedipus conditioning is here again manifested. Jane Seymour died 16 months after her marriage, leaving a son (Edward VI). Two years later Anne of Cleves became his wife. In certain of the intermediary marriage projects the influence of Henry's psychosexual character appear. Thus *Mary of Guisé*, affianced to a nephew, provides a *name* and a *rival example*. His marriage with Anne of Cleves was not a success. It was politically determined apparently, and the rapid shift in politics made it an unnecessary convenience. The marriage was declared null and void. His psychosexual tendencies however appeared through the mask of the political opportunities. Catherine Howard now enters and there was an apparently happy union for a year and a half. The chastity motive however entered here to break up the situation. The guilty parties were executed after Henry had gone through an extremely neurotic series of manifestations; clear evidences of his repressions. So long as his unconscious wishes for a lewd partner were kept unconscious he was satisfied, but when they came to consciousness he was overcome by his grief, shame and anger. New enactments followed to attempt to insure the value of the chastity motif; enactments which now had become almost joking matters in Henry's surroundings. His last venture was Catherine Parr, a second time widow. She was chaste, yet had had sexual experience, furthermore was being sought by Henry's brother-in-law (family sex rival) Arthur. Her name, Catherine, is here called in service as a determining factor. This marriage apparently was a happy one for over three years, when the king himself died. The author terminates this very interesting article by a short discussion of the validity of the psychoanalytic principles in their application to historical study.

6. *Freud's Psychology*.—Dr. Douglas Bryan contributes the first of a series of elementary didactic articles on the Freudian psychology.

7. *Review of Recent Psychoanalytic Literature in English*.—Stanford Read here offers an exceedingly valuable and full critical digest of the 1914-1920 literature on psychoanalysis by English observers, nearly 400 titles coming under review.

8. *Reports of the International Psychoanalytic Association*.—Complete this first issue of what promises to be a very valuable addition to the periodic literature of psychoanalysis.

## IMAGO

Zeitschrift für Anwendung der Psychoanalyse auf die Geisteswissenschaften

(Vol. IV, No. 1)

ABSTRACTED BY LOUISE BRINK

OF NEW YORK, N. Y.

1. Reflections on War and Death. SIGM. FREUD.
2. Oedipus at Colonus. EMIL LORENZ.
3. The "Play" in "Hamlet." A Contribution to the Analysis and to the Dynamic Understanding of the Work. DR. OTTO RANK.
4. Some Relationships between the Erotic and Mathematics. DR. H. v. HUG-HELLMUTH.

1. *Reflections on War and Death.*<sup>1</sup> Freud here probes beneath the illusions upon which our confidence in civilization is based to discover some meaning to the phenomena of the war. It seemed, he says, that civilization had advanced beyond the possibility of war between leading nations, at least of any war other than a mere chivalric matching of strength ameliorated by all the arts of civilization. Instead the reverse proves true. Perhaps, Freud suggests, the moral standard of individual and of nation is not a so well constructed part of our inner fabric as we have believed. It is largely imposed upon the individual by the nation and adhered to by the latter because it is expedient. Then if the nation finds the opposite course more suited to its immediate ends the adoption of such a course loosens also the restraints toward morality imposed upon individuals. The sacrifices which morality had entailed is now refused by the state and the individual quickly follows suit.

Freud says, in regard to the weakness of moral restraint still apparent, that our illusion of morality has prevented understanding of the actual affective factors underneath the external attitude. The deepest character of man consists of elemental impulses in themselves neither good nor evil, but the expression of primitive needs. These meet with inhibitions, diversion, they unite, seek different objects, in part turn against one's own ego. In so doing they give rise to reactions which appear so different from the original impulse that the latter we believe

<sup>1</sup> Translated by A. A. Brill and Alfred B. Kuttner. Moffat, Yard and Company, 1918.

to be quite changed. Instead there remains an ambivalence of feeling which can be seen in the antithesis of love and hate, even both directed toward the same object. An inner force which has come to be congenital transforms the "evil" impulses, through the power of erotic elements into social impulses. Added to this is the social influence from without which indeed has always had its influence upon the inner compulsion toward the transformation. Love premiums toward which this transformation tends are supplemented also by another sort of inducement, that is rewards and punishments. Obedience to the latter may obscure the fact that relatively few have attained a real transformation of impulses. This has led to the setting of too high a standard, inducing people psychologically to live beyond their means.

The true state of the impulses is only suppressed, not altered. This suppression may then have as a secondary result a neurosis, in the sexual field, it may result in distortion of character or in readiness for direct forcible manifestation of the impulses when opportunity offers. There is a certain amount of hypocrisy therefore in society which is probably indispensable at least until there has been a more extensive transformation of impulses in man generally. It must also be remembered that while transformation can be made upward, the psyche retains also a co-existence of previous stages along with the transformation. Then if such influences as those of war are brought to bear there may be a transformation downward, a permanent or only a temporary regression.

The world was also brought face to face with death in the war, in a way to which it was not accustomed. All men deny death in the unconscious and in every way they lay stress upon this inacceptance of its verity. Through the drama, fiction, any means we accept it vicariously thereby denying it for ourselves. But the war compelled belief in it. Through this fact life gained a new significance but yet, especially for those remaining at home, death had to be viewed in regard also to the loss of loved ones.

Primitive man both recognized death and denied it, putting its positive acceptance over into the killing of his enemies. But then as he reviewed the dead bodies of his loved ones he was oppressed with ambivalent feelings because even a loved one is at the same time a friendly and a hostile being. He was bound also to accept death for himself because it touched those close to him. His consciousness of guilt arising from a sense of pleasure associated with the feeling of hostility in his relation with the departed one transformed into demons the spirits in which he personified the other attitude, the denial of death. His denial of death went still further into the most elaborate dreams of a future life. Laws against killing probably arose against the unconscious murder impulse and the satisfaction obtained from the death even of loved ones.

The unconscious like primitive man denies death to self, yet at the same time wills it to enemies. Our jests, or half humorous imprecations reveal what a band of murderers we are, ready to kill on the slightest provocation. The clash of the two attitudes toward death also results in the neurosis. At the same time these opposing tendencies of hate and love infuse greater energy into love as a reaction against the hate, and therefore bear healthy fruit. War however again strips off the later deposits of civilization and allows the primitive to reappear. It makes heroes through denial of one's own death, it allows the death wish to become active toward the enemy. Thus again war brings the knowledge that we are not sufficiently advanced toward death, that in this too we are living psychologically beyond our means. Therefore Freud ends with the thought that in regard to death as in regard to the impulses of the unconscious and their strength, we need first more honesty. Life may be more bearable, the likelihood of the overthrow of our social order less if the truth about ourselves is a little more taken into account.

2. *OEdipus at Colonus*.—Lorenz seeks for the motive which could have drawn Sophocles, at the age of ninety, to write this tragedy. For here appears again the figure once before so impressively treated. "An old man," writes Lorenz in summarizing the drama, "clad in filthy rags, burdened with the guilt of father murder and of incest, avoided with horror by all men—now sought by two lands, a blessing to that land that shall contain his bones; this contradiction is well worthy of being submitted to a very penetrating psychological interpretation." For now after long years of exile OEdipus seeks refuge in Attika, and a place for death promising blessing thereby to the land. At the same time he is sought for by Kreon of Thebes to be brought as near as possible to the borders, entry into which is forbidden him forever. An element introduced into the tragedy that reveals the hostility between OEdipus and his sons may be occasioned by the quarrel between the aged poet and his son. Love and hate, desire and escape, sin and atonement are factors probably in the poet's life as in that of the character of whom he writes. Still deeper in the unconscious must meaning be sought for the chief theme, the protective power of the hero's grave to the land that shall harbor it. Beside this there is his mysterious death, his sudden disappearance in the sacred grove, which means also his union with the earth. It is not enough merely to relate this to the incest complex, of which OEdipus stands as the example.

The bringing of blessing stands in direct contrast to the blasting effect of his presence upon Thebes in the earlier drama, "*OEdipus the King*." The change is not to be found in a change of heart conceived in OEdipus according to a modern idea. The character of OEdipus does not change. He can only still accept his helplessness against the will of the gods. The motive is a mythical one. The disappearance in the earth

may be met with in many forms connected with the idea of the earth as the mother. In this light both Oedipus dramas show these themes, blessing and curse of the presence of the hero, permission and forbidding of return to the mother.

The ambivalence of the motive is in evidence not only in the two dramas but in the story which precedes the former. There also in solving the riddle of the Sphinx Oedipus brings an end to the evil abroad in the land and then he marries the mother Jocaste. That is, he first overcomes the "fearful mother," the forbidden object, and the marriage that follows continues for many years before evil appears again. The incest seems therefore to be of different significance subjectively to the hero and in his outer fate. The libido continues fixed upon the infantile. Phantasies arise in different forms at different periods of life which are related to this fixed libido. At the same time they are related to the different experiences of the changing periods of life. The new appearance of such phantasies in any form will be symptomatic of the sinking of life's forces, a withdrawing from reality.

Oedipus in the later drama reveals need for rest. The sexual element has disappeared from the incest wish, the uterine longing remains.<sup>2</sup> The latter phantasy however has features which lead over to incest phantasy. The protective virtue then accruing from the presence of the grave of Oedipus rests upon a symbolic marriage of Oedipus with the earth.

Lorenz refers to the wealth of gathered material in regard to promotion of the earth's fruitfulness through the magic influence of the sex act or its symbolic equivalent or through use of a phallic symbol. Oedipus occupies a middle place between these two customs. The idea of the living sacrifice utilized at the building of a single structure or a city is also present in the drama. Such a sacrifice must be slain in order to free the magic power it contains. It has been maintained that Oedipus is an ancient god of vegetation and in this way associated with Demeter, the explanation for which Lorenz quotes. Sophocles did not thus treat his hero however but as a human being who had become the transgressor and yet who still revealed the ancient significance of the bringer of blessing. Here with the renunciation of reality, of ability to carry out the wish activity, the forbidden character disappears. The aged poet, at the end of life, has chosen this theme to justify in himself as well as in his hero the desire to forsake the world and deny reality by bringing this mood into connection with the idea of promoting fruitfulness or providing protection. The earlier drama expresses the defense against incest in all its penetration of the psyche. It is a defense on the part of the poet against dangerous attacks of weakness and

<sup>2</sup> The writer refers to a former discussion of the latter phantasy as a symptom of denial of the reality function. "The History of the Miner of Falun," *Abs. PSYCHOANALYTIC REVIEW*, VIII, 2, p. 189.

weariness in meeting the demands of reality, which probably beset him in middle life. Now these protests are stilled. The hero may now enter the grove of the Furies, which otherwise is forbidden to all

The strong erotic idea bound with death lies in the negation of reality which entices with a promise of pleasure fulfilment and leads back to the mother. Since however one cannot eternally desire negation, rebirth appears as a reverse motive, rebirth through procreation in the desired womb. This element is figured in the drama through the "Thorician rock" and the "hollow pear-tree" to both of which phallic qualities are ascribed, and to the pear tree the ability to quicken failing sex power. A stone is besides symbolic both of male and female genitals. There are also the symbols of the bronze threshold and the hole which symbolize too the idea of rebirth attached to the longing for death. The noise of thunder claps forms a connecting link between these symbols.

3. *The "Play" in Hamlet.*—Rank attempts to show that this much discussed "play within the play" becomes the chief point in the complicated machinery of hindrances and procrastinations through which Hamlet's action upon his uncle is delayed. The arrival of the players brings Hamlet to the realization that so far he has only "played" with his task in his feigned madness, feigned in order to obtain time for consideration. Yet he does not act but conceives the idea of utilizing the play to bring the king to self betrayal. In this way too he will silence his own doubts as to the trustworthiness of the Ghost's testimony. That this still does not impel him to action shows how deep are the inner unconscious grounds for his scruples and delay.

The "play" has a still deeper significance in its relation both to the hero and the poet himself. First, like resort to drink, the play shall re-incite the youth to revenge, a stimulus of which Hamlet repeatedly shows the need. The pantomime between the prologue and the words of the play, which Hamlet himself prepares, forms a milder, merely pictorial reminder of the task lying upon the young man. It corresponds thus to the dream picture or phantasy. It too fails of its purpose. The chief reason for this lies in the fact that the play does not represent only that which shall incite Hamlet to action. It becomes instead a substitute for his death wish toward his uncle so that he cannot carry out his action. What he should have done is already done in the play and he allows this to take the place of action.

Hamlet's outcry during the play reveals his own identification with the murderer. This goes still deeper into the ambivalent attitude toward the father by which the murderer carries out the child's own infantile wish. This gives him an enthusiastic interest in the presentation of the play and leads him to a wild mood of triumph as it closes. Triumph over the death of the father expressed itself under the mask of circumventing the murderer. Thus Hamlet too is betrayed in unconscious guilt. His obscene speeches to Ophelia immediately after reveal that he

feels the way to the mother now free. Hamlet's words at the close of the second scene of Act III show the strength of the wish for the mother as an incentive against the father. But hindrances spring up here against the carrying out of such a wish. On his way to his mother's room he encounters the king—but finds excuse not to kill him. Then in the queen's room he is interrupted again by the listening Polonius. Him he can kill as a half admitted partial substitute for the king, for which however he later atones at the hand of Laertes. The re-appearance of the father's ghost just before this proves that the "play" had not been enough, the vengeance was yet actually to be taken. The praying uncle, the ghost, Polonius are three father figures who disturb him in his approach to the mother. Polonius disturbs him also in his relations to Ophelia, the mother representative, as he interferes also with Ophelia herself. Her obscene outbreak in her madness reveals the suppression that had been laid upon her. Rank touches interestingly upon her identification in her psychosis both with her lover and her father. He mentions also her loyalty, contrasting with that of Hamlet's mother.

The listening of Polonius in the bedroom of the queen represents, Rank believes, the spying of the child upon the parents. This again is carried out through the watching of the play. The sexual act is moreover symbolized there by well-known symbols, the dropping of poison into the ear, the mention of the serpent. The parental sexual act is thus treated in disguise, the punishment through the son is more freely represented. The childish sadistic conception of coitus is contained in the stipulation that the murderer shall be killed in his sleep—and in the play the murder is thus accomplished. Hamlet's lying in Ophelia's lap during the play while he addresses obscene words to her is a substitute for the sexual act with the mother.

This "play within the play" serves the same purpose for the dramatist and his audience that it does for Hamlet in that it takes up certain infantile wishes and gives them expression. It performs in its own special way what the larger play does for dramatist, actor and audience.

4. *Some Relationships between the Erotic and Mathematics.*—Hug-Hellmuth reports some findings in a research into the field of mathematics which show that even this highly abstract science has its inmost roots in the erotic. Testimony for this is most evident in the mathematical theories of ancient peoples. These peoples expressed the idea of number figuratively. The Egyptians used the vulture as symbol both of motherhood and of a unit of weight, showing thus the idea of unity as the source and mother of all else. This concrete conception of the number one pertained for centuries. All numbers were first conceived as symbols of definite things and so received certain attributes from these things.

Hug-Hellmuth quotes from certain works on the cultural history of

mathematics to show how such concrete meanings were attached to numbers of the Pythagoreans and all other schools of ancient mathematics. Numbers according to whether they are even or odd are of the earth earthy, or pure and heavenly. The joining of these digits represents completion, the universe. Thus man follows his sexual interest, first from the mother unity as the source of all, and then further in the sexual union. For the former, the original unity, there exists the reverence, the fear, which in reason is expressed by the impenetrableness of that which is beyond reason, in the feeling life the awe of the place of origin, or the "place of the mothers."

Attention is called to the phallic symbolism in the Orphic poem of Pythagoras, the ideas of arising, becoming, bearing, passing from the original unity over into the holy number four. The creator spirit is represented in Phanes who, joined to the night of the inner world, creates light and divides the universe between gods and men. In this conception, it is pointed out, the various numbers play their significant parts varying from the more concrete relations of marriage and reproduction to larger cosmic conceptions. The French mathematician M. Vincent is quoted as discussing certain sexual symbols in names and signs for numbers which coincide with psychoanalytic discoveries in symbolism. His interpretation of the symbol for nine as an ithyphallus and so a symbol of masculine power is supported by the conception of nine as the square of three, three being in turn the union of the male and the female principle. The square the Greeks already named the "power" of three.

Medieval thought sought to arrange numbers under the good and orderly—including the number of the beatitudes—and the disorderly, the unhappy, and further to relate their meanings to the other mystic numbers in the Bible.

Individuals reveal the place that number symbolism has retained in each one's psychic life, as the writer illustrates both from her own childish conception and that of others, as well as from traces of this retained in certain current expressions referring to numbers. Certain superstitions also show the existence of such symbolism in the folk mind, while dream analysis strikingly attests it. Mention is made also of the large part the "magic square" has played in antiquity and the Middle Ages.

It is but natural that aside from its practical relation to the needs of daily life mathematics should have its relation to the deepest instinct of life. Where this has not yet fallen under the repression of today the feeling and intellectual life are more closely blended and both find their origin in sexual and erotic ideas. Examples from Arabian mathematics show how openly the concretely erotic is interwoven in the very problems of the class room. References of the same sort, less frankly open, enlivened the tedium of learning in Europe of the ninth century

and later. Problems given in a textbook of the thirteenth century show the exceedingly concrete nature of mathematical thought and its close relation to the absorbing problems of death and the origin of life. Certain problems also reveal a strong sadistic tendency in the form in which they are put, an element which later becomes much softened in expression.

The personification of science to which the learned devote themselves as to a woman arises out of the constant association of the concrete with the abstract. This is met with in the Orient and also in what is known as the "Margaritha Philosophica" in which both arithmetic and geometry are represented as feminine forms. In these, as Hug-Hellmuth describes them, are seen again the symbolic meanings already mentioned. Geometric terms, she reminds us, show in themselves distinct reference to things pertaining to the sexual, chiefly in names belonging to parts of the body. References to the triangle are richly indicative of its significance as a female symbol.

Modern writers have not entirely excluded recognition of the close relationship between the sexual instinct and the science of mathematics. Can it then be doubted, asks the writer, "that every product of the intellect has been formed on the road of repression and highest reaching after sublimation?" Sometimes this is more evident, but more often "the veils under which science hides its secrets are thick and impenetrable to superficial observation."

#### Miscellaneous Abstracts

*El Psicoanálisis en la Escuela* (Psychoanalysis in the school). By HONORIO F. DELGADO. Revista de Psiquiatriá y Disciplinas Conexas. Lima, Peru. July, 1919, Vol. II, No. 1, pages 48-60.

The progress of mental hygiene in the school calls for the use of psychognostic methods as a constructive factor in education, the purpose of which is the conservation of the vital interests of the child. Not only should a careful and solicitous auscultation of the child's lungs be made (a duty failing to the medical inspector), but an auscultation, so to speak, of its mind, which is the most valuable and delicate organ the child possesses and the one capable of highest development. Psychoanalysis is the instrument to be used to this end, and its systematic application will be of extreme value in the following directions: (a) as a curative treatment for psychic disorders already established or in a nascent state; (b) as a prophylactic measure, especially where there is pathological predisposition; (c) as a means of securing adaptation to conditions of life; (d) as a means of increasing the efficiency of the personality; (e) as a means of developing character; (f) as a means of sexual education; (g) as a means of moral education; and, (h) as a

means of rendering the individual capable of attaining the greatest happiness possible to him. The necessity for psychoanalysis in accomplishing these objects and its efficacy therein is treated at length in the original text.

The form of psychoanalysis which it is proposed to incorporate in pedagogic technique is the method based on the principles proved beyond all doubt and positively established by experience, in the work of Freud, Adler, Jung, and others. This method may be applied to pupils in the measure required by individual necessity, and always with discretion and tact. In some instances, possibly, the psychognostic method employed may not be the Freudian analysis, but merely psychological analysis; or the conduct of the pupils may be simply guided by psychoanalytical critique, without psychoanalysis strictly so-called.

The systematic use of psychoanalysis in the schools would necessitate specialization in this branch of the science, together with extensive preparation in psychological and psychognostic directions, as well as the education of teachers in the theory and practice of psychoanalysis (beginning with autognosis—the most necessary qualification for the teacher). Physicians should undertake the analysis of the pathological cases and those in which teachers would find their intervention necessary. Teachers, for their part, should make systematic annual examinations of all class members, and additional examinations whenever the condition of class members seemed to call for them. Both physician and teacher, of course, should impress on each class member how necessary it is for him to make the best use of his moral and psychic forces and to strive toward the highest mental and social development in harmony with his actual necessities, experiences, and personal problems.

In the text which embraces a communication sent to the Second Children's Congress, held in May, 1919, at Montevideo, is set forth a plan for organizing this new undertaking in schools, the adoption of which in Latin-American countries is strongly urged.

#### AUTHOR'S ABSTRACT.

*A Study of the Socially Maladjusted.* L. PIERCE CLARK, M.D., pub. in Medical Record, July 3, 1920.

The author outlines with considerable detail just what group of mental invalids he includes in the term, the socially maladjusted. This term is analogous to what Meyer has recently designated the constitutional psychopathic inferiors. Psychologically they constitute the group of normal dull persons who possess marked emotional instability, manifested in a weakness of will in all human activities. Mental development in the majority of cases is mediocre. As is well known, they are often vivacious and know how to use their limited intellectual powers to the best personal advantage. They lack continuity in work, grow easily weary, and are unable to complete any course of education.

Though they may possess confidence and have great expectations, their usefulness in life is gradually lost, both in the home and society as a whole. Most frequently they are first encountered by psychiatrists in hospitals for the insane, where they may have been placed while suffering from a short period of transitory confusion. They are seen in the courts as a result of some antisocial act; and in the clinics when attempts by relatives to stabilize them have proven of no avail.

The author gives in detail a precise personality and character study of several cases, in which the abnormal trends are shown. From the parents' standpoint all these cases have been and must continue to be the source of keenest social anxiety. The author believes that nothing less than segregation or safe policing would bring any comfort to the relatives concerned. From the socially unstable's standpoint a flexible training system, moral and ethical, would meet the situation with comfort and possible happiness. Can all three demands, of society, the parents, and the unstables themselves, be met outside an institution? It may be tried, and often is. Success in such extra-mural training is perhaps too little reported and hence the specialist has grown to take too gloomy a view of a favorable outcome by such a procedure. Nevertheless the small percentage of the sum total of morons and socially unstable who may live more or less precariously in the average community life does not affect the issue for the socially unstable as a class, who, after a trial of extramural corrections, are only too often found incapable of safe or satisfactory social adjustment. Their greatest need is character-building. Practically no institutions exist that provide the community environment and ethical training combined with the amount of restriction suited to the individual need. It is one of the greatest demands of our time, and such an institution must, necessarily, possess many facilities costly to maintain. While trained psychiatrists should be at the head of such an institution, it must embrace teachers and trainers in all lines of human activities and interests. Its morale should be high and worthy of the fullest acceptance and coöperation of the public and interested relatives. To be really effective it should be under a large endowment and supervised by the state or some properly constituted authority. Until such an institution is established, the great problem of care, training and protection of these individuals will not be adequately met.

AUTHOR'S ABSTRACT.

*A Psychoanalytic Interpretation of Group Formation and Behavior.*  
By THOMAS D. ELIOT. The American Journal of Sociology, Vol. XXVI, No. 3, November, 1920.

I

This is an attempt to apply some of the concepts of the analytic, volitional or biogenetic psychology to the interpretation of familiar phenomena of socialization.

Economic motives are often obscure because camouflaged. This camouflage is often an unconscious process.

The economic motive is itself complex: it is built up of various simpler motives rooting in instinctive mechanisms of behavior for which there is no release at present except through economic channels.

## II

Personality is built up gradually by organization and mutual adjustment of the various flows of energy in contact with a flow of stimuli. Certain trends are subordinated to others, but these interests, even though submerged, secure expression by various compromises. There is an analogy here to the integration of the body-politic or so-called social mind.

Normal, conservative and radical types may be interpreted in terms of this formula.

## III

Attention is apt to follow unfulfilled wishes or positive maladjustments. When an environment either stimulates or thwarts similar wishes in many individuals, the processes of group-formation ensue. Group maintenance, group growth, group interrelation, group composition, group competition, group amalgamation, group control, and sovereignties, group compromise, secession, and decomposition, group success, may all be interpreted in terms of wish-fulfilment mechanisms, often unconscious.

The complexity of motives and compromise in any large group is explained by the mechanisms of rationalization employed by the leaders or dominant faction in order to maintain solidarity and growth.

An imaginary church is analyzed to illustrate the many ways in which membership may appeal to various types of personality.

## IV

Justice is a reconciliation of different people's wishes, more or less temporary, and largely measured by the standards or formulated wishes of the dominant group. Liberty and value may also be interpreted in terms of wish fulfillment.

Political, economic and moral theories arise as rationalizations of interest. Usually that interest is an economic one, but occasionally an economic motive serves as camouflage for sentimental motives, which may be still more at a discount socially.

Only where the economic motive is thought selfish or wrong is it apt to be camouflaged. Publicity is therefore as salutary for a corrupt society as is psychoanalysis for a tangled soul.

AUTHOR'S ABSTRACT.

*Some Mechanisms of Paraphrenia.*<sup>1</sup> By MARY K. ISHAM, M.D. Am. Jour. Insanity, July, 1920.

The author tells us that the study of personality takes us into an understanding of the mechanisms which function in every individual with more or less persistence, with greater or less intensity, and much variability. The human psyche presents itself as an exceedingly plastic medium for everchanging forms and these forms can be more clearly approached scientifically when they have become somewhat fixated. Freud has prevented us from getting swamped upon a mere matter of diagnosis or classification, by putting the emphasis upon the determinants, mechanisms and interpretation of symptoms. When he makes a diagnosis it is understood that he is simply giving a name to the most predominant or most persistent group of mechanisms, forms, patterns which the creative energy takes. We can see, then, how he can class paranoia as an independent clinical type, while recognizing that it is complicated by schizophrenic features. Schizophrenia or paraphrenia, on the other hand, may be complicated by the mechanisms of paranoia. According to Freud, the paraphrenic patient chiefly uses the repressive mechanism of hysteria, although unlike the hysterical he regresses progressively to the stage of autoerotism. Paranoiacs have carried along a fixation in narcissism up to a period of homosexuality and when a reaction to the defenses built up against the homosexual wish-fantasies takes place, the sublimation proves to be inadequate, or of a pseudo-variety, and what was inwardly suspended returns from without. This mechanism of the return from without is the peculiar process of the paranoid character. Another trait is the regression to narcissism, where first a pleasurable adjustment was made.

A paraphrenic individual, on the contrary, has not been able comfortably to pass through the whole transitional stage from self to object love and therefore later, when a troublesome conflict arises, he is finally thrown back to a lower stage, the autoerotic, where first a satisfying adjustment was made. If the narcissistic level was partially satisfying, fixations corresponding to these appear when insoluble conflicts occur in later life. In many of my patients I have found that lack of adequate realization during the period of narcissism often finds its environmental occasion in the remarks, whether stupid, critical, joking, indifferent, or simply informative, of some person who calls attention to something in the child's appearance and thus starts a working into the child's consciousness from without of a counteracting force which causes a partial withdrawal of the child's libido into itself and away from the obstructing object. The child is just beginning to view personalities objectively, to establish boundaries between the self and not-self, and

\* Read before the New York Psychoanalytic Society on February 24, 1920.

in such instances its outgrowing libido is sent back to within the boundary of the self.

The transitional stage of narcissism is included roughly between the ages of four and seven years, but in many persons is continued in whole or part much longer. In paraphrenics this transitional stage is never carried through with sufficient integrity to keep from bothering them in adult years. The individual is early checked from without. He may or may not be checked from without more than his companions are, but the effect is disastrous to him. He then forever seeks to remedy his deficiency, real or fantasied, and never believes himself free from the blemish. Many of these patients spend a great deal of time before the mirror trying to look into themselves the attractive feature which they are craving. They are truly like Narcissus forever seeking the elusive beautiful reflection in vain.

Besides the mental impress left by disparaging remarks (or those interpreted by the child as disparaging) made about children in their presence, another source of this blocking in self is found in a predisposition to a mechanism which is exclusively one of identification. The child identifies itself with persons in environment. It rushes toward others with a sort of fluidity and does not make distinct boundary lines between itself and other persons. If any of these arouse its pity rather than its admiration, somewhere at the last turn of the narcissistic stage when it is beginning to consider things objectively, it identifies itself with a pitiable object, from which it also shrinks, thus creating a constant conflict with both opposing forces in the unconscious. Since it cannot find pleasure in itself as a whole and satisfying object, it seeks one farther back in its own unintegrated personality or separate erogenous zones, or even goes so far back as the animistic level. Some persons do not rebound wholly so far back as the auto-erotic, but fixate partially in the narcissistic, where there is conscious interest in special or general bodily sensations, rather than in erogenous zones.

In the fluctuating and billowing turn from narcissism to object love, there is a period in which the partial impulse of exhibitionism is very prominent. When an individual passes through his early partial impulses of exhibitionism with a painful idea of his own appearance, he will seek as a recompense a less acute contact with reality if predisposed to repression. He may do this as a partial method of escape, and yet at the same time continually seek to remedy the deficiency real or fantasied. On the other hand, if the pleasurable element of exhibitionism is unduly exercised through a feeling of favorable attention received from others, or even without this, by an aggressive thrusting of self upon the environment without regard for what others think or say, the delight in exhibitionism persists. This persistence of a pleasurable and definite objectification of self may take the crude form of a

perversion, or it may be manifested in more or less sublimated forms all the way from love of mere parade in public places to certain elements in the most consummate histrionic genius. In any event, some diminution or some increase of the stimuli to the showing impulse in this early stage naturally appears later in a transformation, modified according to experience.

Most of the paper is occupied with the application of a technique and explanations of some paraphrenic mechanisms complicated with other disturbances in a patient, aged 42, an ex-specialist and assistant professor of obstetrics. The patient was an unusually handsome woman who suffered among other complaints with a feeling of inferiority regarding her dark hair. She often remarked that all the women of her family except herself had beautiful blond hair, and no one could account for her dark hair. Her mother and aunts and sister had made this a frequent subject of conversation, and although she did not say so, she evidently received the impression during an early period of her life, that having dark hair made her inferior to other members of the family.

She had been married three times, but was unhappy in all three marriages, not on account of physical disability in any case, but because both she and her husbands found no pleasure in intercourse. They therefore tried to content themselves with spiritual relationships, which proved to be failures. With the third husband she lived in a continual state of alcoholism and nearly starved, until her family interfered.

Her capacity for sublimation is seen in her former success in a specialty. But that the sublimation had not been adequate is evidenced among other symptoms by her alcoholism. The process began to break down at this stage. The repressed jealousy and ideas of persecution, after undergoing a transformation through varied experiences, were then projected into her interesting delusions which took the form of theory. The theory of course needed proof and she was continually collecting it. She acted, however, *as though* it were true, a form of identification mechanism.

She always carried a large bag—a significant fact—filled to bursting with her voluminous theses on two subjects—one a proof of her descent from royal queens of several countries, the other, arguments in favor of the sexual functioning of the Purkinje cells. Since her ova did not function in their proper location, she said, they were absorbed by successive osmoses into the brain tissue and thence into the Purkinje cells, which supplied them with the necessary male element. When these cells were in labor, producing intellectual and spiritualized offspring, she suffered from intense headaches.

The descent from royalty was not traced in the regular genealogical way, but through blond-haired women. That she herself was black haired was due, she said, to *evil wishes against her mother* by a jealous contestant of the throne during the time when the mother was pregnant

with her. She said that physical love was impossible for her on account of this curse, from which she begged so piteously to be delivered by blondining her hair, that we finally gave her permission to do so. She was very much happier after each blondining process. It temporarily reinstated her among royal blond-haired women and counteracted the curse of the evil wishes against her mother. It also greatly eased the headaches.

In the transition from self to object love during the period of narcissism there is a stage of development in which the libido does not find comfort in its own body sufficient. At first in this outward urge it has not reached a complete orientation toward the environment. It merely makes some gestures in that direction, one of which is the partial impulse of exhibitionism. Soon it learns by experience that in order to attain more pleasurable contact with other persons it must possess excellencies and attractions valued by others and the craving to satisfy the impulse of exhibitionism grows more in evidence. When the child in this stage, at the upper turn of the narcissistic transitional period into object love, receives an unfavorable impression regarding some part of its body, whatever the deeper meaning involved, it later seizes upon this impression of physical inferiority as a defense in times of psychic conflicts impossible of ordinary methods of resolution. So black hair, which had received emphasis in the patient's mind as an abnormality, was seized as the sign of a curse and an excuse for failure. Her libido then became partially and strongly fixated in this indifferentiated sex state of thwarted exhibitionism, although her actual book knowledge and observational and personal experience of sexual matters at the time her delusions came to the surface were unusually rich.

The Purkinje delusion is another defense built of the material of more mature knowledge against the deeper meaning of what she considered an infirmity. It is a displacement from below upward, transferring the procreative tracts from the genitals to the head. It is delusional sublimation of a repressed hetero-sexuality, the beginnings of which are buried as far back as narcissism, when the self was quite independent of other relations as far as its own efforts went, when it was self-centered and complete. But the patient's general behavior had not yet regressed in the psychosis to the narcissistic stage, for she had no settled feeling of grandeur and well-being, but of constant conflict and sadness.

The Purkinje delusion represented also a compromise between wanting children and yet not being able to have them in the ordinary way on account of a deeply buried hetero-sexuality, as well as the unconscious homosexuality.

Her choice of the specialty obstetrics was a complication sublimation. It was a sublimation of a homosexual trend. It was also a protection from the as yet unformulated curse upon herself, for as part of her

specialty she was intensely interested in eugenics, in studying ways of how children could be well-born, i. e., free from her curse or feeling of guilt. But the study of obstetrics involved also a knowledge of ways for curing sterility which was included in her curse. It also brought a knowledge of how to prevent conception. So it was the sublimation of a latent homosexual of the amphigenous type.

Her two systematized delusions worked into each other and were constantly elaborated by a continued study of biography and pathology.

The author in applying Freud's mechanisms for paranoia to this case, illuminates the groundwork of the patient's delusions. The patient belongs more toward the *præcox* end than the paranoid as seen in her form of delusions. There may be some question as to whether she did not belong to a depressed type of manic-depressive insanity. She did present a periodicity of headache corresponding irregularly with the menstrual rhythm. But, she was not consciously self-accusatory. And she was always intelligent and friendly, except when depressed by her headaches. She had no sense of unreality, no changeableness and fickleness, no hallucinations. She was usually well oriented to her environment and behaved with a well-sustained, sad, proud seriousness and dignity. Later in the development of her illness she was at times very profane and abusive, talking loudly and violently to herself and others.

There may be some question also whether this is not a case of compulsion neurosis run into a delusional form, for the affect of reproach remained in the purely psychic and the delusions were the development of a defense against a former hate reaction. If one can so typify it, it represents a form in which both the affect and its corresponding idea are largely buried in the psychic. Blondining the hair and collecting information from pathological and biographical literature would then be compulsive acts for further protection of her original defenses. But some of the mechanisms of paranoiac are entirely applicable to her delusions.

#### AUTHOR'S ABSTRACT.

*A Case of Mixed Neurosis with Some Paraphrenic Features.* By MARY K. ISHAM, D.D. Medical Record, June 12, 1920.

The history of this case, only a part of which is here reported, is rich in psychic mechanisms now fairly well understood.

The patient, married, aged 30, a violinist and musical composer by occupation, was of Russian Jewish parentage. He complained that he could not live at home with his wife, because he was afraid he would harm his small son, aged fifteen months. He said the baby's crying nearly drove him crazy; on the other hand, when it was quiet, he was worried for fear something ailed it. He would then pinch and poke it to see if it would cry, and when the normal response was made, he was beside himself.

He said, "at the time the baby was born I was playing four times a day and worked with a personality I did not like. As soon as I met him, I felt sick. This Ruffini wanted to mislead me, to boss. He used to criticise me about my quietude. Very masculine and aggressive. I hate that type. He likes to torture people."

Before he went abroad to study music, he met the girl who later became his wife. It was a case of love at first sight. When his family found out that he intended to marry her, they interfered.

During that time he was torn by many indecisions as to whether (1) he should follow the advice of relatives or carry out his own plans with regard to marriage; (2) go home or stay abroad and spend the money which his family could ill-afford; (3) follow advice to go with women of questionable character or stay away from them; (4) yield to adolescent masturbative fantasies and indulgences. Controlling these practices resulted in seminal losses during sleep which frightened him dreadfully, as he thought such losses would be the cause of some sort of injury to his children.

He said that he had recently had a bad quarrel with his wife, the girl about whom he had had so many conflicts, and to whom he had been married three years. "My wife comes to see me every day. She could come earlier; she never explains. If I ask her why she is late, she always answers, 'It was the baby.' I am very punctual myself. If my wife could come earlier an hour or so, I would feel better."

There was no special reason, from a superficial point of view, why she should come to see him at one time more than another. It was disclosed finally that he was not really worrying about the time at which she met the daily appointment, but about something else, the existence of which both were unaware, although not understanding its relation to their unhappiness. He suffered from *ejaculatio præcox* and his wife was frigid. His wife told him that he was too impetuous. He had displaced the anxiety arising from only partially satisfied libido, upon an incident of quite innocent appearance having a similar disturbance of time relationship and mutual adaptation.

The day after this discovery he brought his wife with him. It seemed quite wonderful to her that something had been found which had always bothered her considerably, but which she thought was wrong to speak or even think about. He simply needed some medical instruction about sex functioning. When they adjusted this matter, his pathological anxiety about his wife's punctuality ceased. His wife's slowness in comparison to his quickness touches the same complex at another angle, for his extraordinary quickness of reaction was only a symptom of an underlying inability to postpone and integrate temporary and partial pleasure reactions into more mature experiences.

During the adolescent period when away from home and forlorn in Paris, he was blocked in the quest of his real love object by a respectful

attention to parental authority, and as a substitute for his deprivation, he had reverted to fantasy which led to masturbatic practices. Controlling these had caused seminal emissions during sleep which frightened him. In addition there was a peculiar relation between himself and his parents which he did not understand. There was no complete understanding between him and them. He hated his father, brutal, indigent, lazy and selfish, but had never been able to effect an emotional independence of him, for he still retained an infantile fear of him.

The analysis showed that the patient was making a phallic symbol of his small son, who represented a castrated organ or lost virility. The pinching and poking were tests, and when the child cried, *i.e.*, showed virility, it reminded him of adolescent seminal emissions. When the child was not crying, he feared that it was deficient, impotent. He had to test it to assure himself of his own potency. The compulsive tests were also modified expressions of repressed cruelty, developed from unabreasted hatred against father, first violin teacher and Ruffini.

We have seen in some of the material presented, that when the patient speaks of his musical preference for other composers, he likes the virile, massive, heavy, dominating. He is then expressing the wish for a love object of his unconscious and sublimated homosexual component, but when defensively entering the everyday world of actual contact with men, he denounces this type and veers toward the quiet and refined men with whom he identifies himself. Most of his dreams and the terms he uses in ordinary conversation regarding men show an unconscious attraction to those approaching the sadistic type. It was a childish affect toward a father image, culminating in his enslaving attraction toward the fascinating and terrifying Ruffini. He greatly exaggerates this man's character, however, according to the customary overestimation of love and hate objects.

The analysis was by no means complete at the end of the twenty-second session, but because he was rid of the troublesome obsession regarding his son, had made a better adjustment toward his wife, and obtained an insight into his feeling toward Ruffini, and for other reasons, financial and vocational, he stopped coming.

AUTHOR'S ABSTRACT.

## VARIA

*The Apple of Hell—A Phantasy.*—“Wet streets is the first impression I have, wet streets glistening in the reflection of a solitary gaslight. And silence. I turned down a dark narrow street, the grey light of a rainy dawn just faintly showing the outline of French window, balcony, and terrace, while the silent walls echoed to the tapping cadence of my walking. My shoulders occasionally brushed the wall to my left, in my efforts to keep on the narrow sidewalk; the moist smell of fog filled my nostrils. The absolute quietness was depressing, I seemed to be the only person alive, the shut windows, the tightly closed doors, the long vistas of empty streets, the dismal cold grey half-light weighed and pressed upon my spirit and sorrow, blind hopeless sorrow, seemed to worm its way into my receptive being. What the cause for any unhappiness could be I could not fathom, it only seemed that the very universe seemed to be on the verge of some big overwhelming grief. I walked on through deserted streets.

“And as I walked with my head bowed down, and the hard pavement echoing my footsteps, it seemed to me as if there were someone with me, I sensed the nearness of another personality, and turned my head. He was walking beside me—a white-faced soldier with large dark eyes, delicate features,—like a woman. As I looked into his face he smiled—a sweet, sad smile, as if he knew my trouble and understood, and came to help me. He said nothing, and neither did I, we trudged on in silence, bound together, it seemed, by a common bond of suffering. Through winding streets ever empty and deserted, alone in the city; but still mine were the only footsteps, he seemed to make no sound, sometimes it seemed as if he were not there, until I would turn by head and he would gravely smile again. And to me it did not seem unusual for him to be there.

“Turning a corner, far down the street we saw a tall white Gothic church; when we came up to it we saw the door was open. And as I gazed on the half-open door an indescribable sensation seized me, one of fearful longing to go in—for it seemed as if the church held the secret that I longed to know, that here in this place was something I had been seeking all my life. As I hesitated the soldier went in; I followed. As I passed up the stone steps and through the arched doorways they swung behind me and softly snapped shut. We were in the church.

“Enveloped in darkness, I could not see at first. Then gradually becoming accustomed to the half-light, I could see the long narrow

center aisle, straight down toward the high altar, and through the tall windows at the other end a faint light like blue moonlight falling on the upturned faces of the multitude. There was a sea of faces all around. As I looked the church seemed to expand, there was pew upon pew of men and women, and this immense audience, this ghastly congregation, was quiet as death. No sound permeated that deathly silence, but over all was heard their breathing, *they were breathing in unison*, and the dreadful rise and fall of their combined respirations seemed like the breath of Hell beating upon my face, making a distinct noise, like a mighty monster.

"Down the center aisle there were two seats empty, only two; it seemed as if they were awaiting us, and the figure with me moved forward, I following. As we turned in to our seats every eye in that immense hall was turned upon us, there were looks of hatred cast at us by our neighbors. I turned to look at those next to me. There was a woman with a hard evil face, further down a perspiring mean-looking thief, sitting in back of me a negro, with murder written across his countenance. In a single swift glance I saw that the abandoned people of the earth were there, those of bad hearts and evil ways. I turned to look at my companion, and he too was changed; his face had become a reflection of those around him. As I glanced at him his lips drew back into a snarl, his teeth showed, there seemed to be blood on his lips, and he cursed me, sneering in a frightful way, gloating that he had enticed me into coming there with him.

"Like a wind the rise and fall of the breathing continued as an undercurrent. There was a slight rustle as if something expected were about to happen. Then in the silence I heard a very faint voice like a little child speaking. Shrill and high it rose in intensity until it dominated the assembly, it was as if this combined evil soul had given voice and was speaking words of horror and striking terror to my human heart. I knew now that those around me were not of this world. Solitary, alone, I rose to my feet to see who spoke. From the front of the church the voice came quivering, now low and soft, but penetrating the inmost recesses of my soul with fear. No one was in the pulpit, but following the line of the center aisle up to the pulpit,—directly in front on the center of the floor, alone in its smallness, but strong in its implication of concentrated evil, was an apple. From it the voice came, and as I looked again my frantic eyes saw it had a face, a small face with brilliant eyes, and a mouth that opened and closed as I watched,—a little miniature of Satan himself. Then horror, dreadful horror, mind-shaking elemental fear, seized me; I shrieked aloud in disgust, the thousands of people, the breathing, the darkness of forsaken love, hope, there was no God, no Heaven, no goodness, only this Apple, this little thing all alone, opening and closing its hideous mouth, an *Apple* speaking, an *Apple*—to whom these people

bowed their heads and bent their knees, for as I looked they were all kneeling, and I alone was standing.

"Then over me descended a mantle of reason and I thought. For a moment, a brief moment, I thought as we do in this world, and I saw relief. The thing was an apple, a common, ordinary apple. What did one do with apples? Why—blessed thought—one ate them. Secure in the knowledge of this wonderful fact, I stretched forth my hand, my fingers clutched the apple and in another moment my teeth were tearing it apart; I was chewing it, I was eating it. The church seemed gone—I was alone again just eating an apple. Finished, I threw the core on the floor.

"It lay there for a long time, a very long time. An icy wind blew into my heart, depression returned as I looked at the core of the apple lying on the floor. A thought came to me,—how like a worm it looked. Yes, it did look like—God, it *was* a worm! Crawling already? Yes! Was this thing going to start again? No; I had stopped it before; I'd stop it again. I'd eat that core—no, worm—but I couldn't eat a worm; I'd have to step on it. I reached forward with my foot, the worm moved away; I tried again, it moved faster. Panic seized me, I ran after it. It slithered along the floor, slipping and sliding away from me. It filled me with loathing. And now my agony recommenced. I thought it might become a butterfly, and as I thought the thing did become a butterfly. Eyes and legs and little black, bespectacled wings grew on the caterpillar's body, they grew and grew, the thing became a moth, larger and larger, like an eagle, like a heavy bat; those wings began to beat the air. Horror upon horror—my reason was gone—the immense creature rose before me past my face, beating against my eyes. The silky, hairy touch of moths' wings against my mouth and eyes rose higher and higher. I fought it; it beat me to the ground and rose again. Light, bright light, streamed down on us, and ever the wings grew till they cast a shadow on the world. The whole expanse of heaven was covered by the wings of the creature. I lay frozen with terror on the ground. The wings shut out the light and darkness enveloped all once more."

The author of the phantasy is 25 years old, in good health, and of normal sexual organization. Inasmuch as the symbolism is quite transparent I did not think it necessary to get a detailed anamnesis. The writer stated that the localization of the dream is in a French town on a night when, in the company of a woman, he stepped into a hallway to avoid encountering a military patrol. In answer to a question he added that the woman was not very pleasing to him. After returning to the United States he was in love with a woman who was "absolutely unattainable." The depressing influences of the unsatisfactory and unavailable love objects are associated in the dream with a homosexual

solution, followed by a conflict entailing severe anxiety. The latter is in two sections separated by a short interlude of partial insight.

CARL DREHER.

*A Crystal Age.*—I went to bed about 1:30 after reading a novel by W. H. Hudson called *A Crystal Age*, an amazing potpourri of infantile fantasies centering around a very obvious mother fixation. I know you would enjoy it as an unconscious contribution to psychoanalytic literature. The hero by some cataclysm is carried over into another and a better civilization lying centuries in the future. He is taken into the house of a sort of patriarchal or rather matriarchal family group and made one of the "children." The "house" is the focus of the religious as well as the social and economic activities of the group whose existence is pictured as idyllic. Set apart from the "children" whose ages range from thirty to seventy though in appearance they are all more youthful than their years, is "the august mother" toward whom the hero feels a deep devotion which as it deepens is accompanied by a morbidity and depression (unmotivated by the author but perfectly explicable) which finally leads him to commit suicide. He is strongly attracted also toward the youngest of the children, Yoletta, aged thirty, whom he takes to be about sixteen but from whom he can obtain no reciprocation of the strong physical passion which she evokes in him. The increasing devotion and intimacy with the "mother" is not associated by the author with the hero's increasing despondence as matters of cause and effect but the synchronism of the two is perfect. There are countless little details that read like clinical dreams. For example when his mental condition is at its worst, he happens to see a flock of storks and immediately remarks that their gay plumage, etc., restore his sanity for awhile, which I assume is an obvious reproduction of a similar satisfaction derived momentarily by the author as a child when the stork fable was used to clear up his curiosity about the origin of life. There is an air of mystery surrounding the sacred person of "the mother" which together with the complete absence of any sexual emotion in the "children," he attempts to clear up by reading in the family library. A volume treating of Renewal of Life affords insight into their peculiar customs, but he is forbidden by "the august mother" to read one of the volumes which can be read only by "the mother of the house." The whole thing is written in all seriousness as the author's vision of a Utopian world, but I'll wager anything that he didn't know when he wrote it that he was putting his psyche on parade. He is a well-known writer of fiction and nature studies, and a naturalist, I believe. Galsworthy and all the English writers are constantly acclaiming him the greatest living stylist, etc. I've never read anything but this, which came in my path as a part of my work.

Contributed by Dr. M. K. ISHAM (New York).

*Jeremiah*, xx, 14-18, especially 17-18: ". . . so my mother would have been my grave, and her womb always great. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?"

Contributed by THOMAS D. ELIOT,  
Northwestern University.

*Nexö*, Pelle The Conqueror (transl. from The Danish), pp. 44-5: (A tuberculous club-foot cripple says:) "I'm dying. And what becomes of me then? . . . There's something that bids a man enter again into his mother's womb; now if only a man could do that, and come into the world again with two sound legs, . . ." The passage which follows is also significant.

Contributed by THOMAS D. ELIOT,  
Northwestern University.

"Yea, summon Earth, who brings all things to life and rears and takes again into her womb."

Aeschylus:: Choeph. 127.  
Contributed by THOMAS D. ELIOT,  
Northwestern University.

*War-Time Erotic Symbolisms*.—The problem to be solved is: Why were the American soldiers called doughboys, and why were doughnuts served them to the practical exclusion of other dainties?

While in a half-awakened state this morning my foreconscious has provided the answer by connecting two smutty jokes I read yesterday in a rabelaisian paper from Barcelona called "Papitu," with the above-named bellicose phenomena.

One of the jokes was this: One girl tells the other, "So you have broken with Mike and you are now keeping company with a baker?" The other answers: "Well, you see, he's got more dough." Dough has at least three meanings: the dough proper, money, and the sperma. It is the last that is hinted in the joke, of course. It would appear then, that doughboys means boys with sperma, that's to say, manly boys. This is very similar to the way the French express the idea that a man "has got a lot of backbone," by saying, "il a des cuillons, celui-là." The same expression is used in the other Latin languages.

It may be noticed also that the French name poilu is also a symbolic expression for manly man, that is to say, sexually potent man, since a hairy body is supposed to be a sign of virility, this notion being considerably more widespread in the Latin than in the Northern countries. In France or in Spain to say that a man is poilu is to give a hint as to his sexual nature. We find then that poilu and doughboy mean the same thing.

Another problem presents itself: How is it that the symbolism used by a Puritanic nation such as the United States is more obvious and shameless than that used by a (sexually) outspoken people like the French? The explanation may lie in the fact that the American symbolism is unconscious, while the French is no more than foreconscious, and very often quite conscious. The French are aware (or at least partly aware) of what they mean, the Americans are not.

Perhaps another explanation might be offered by the resemblance between the words doughboys and toughboys. This would not exclude the first explanation, as we are used to find the products of the unconscious to be overdetermined.

The other joke referred to, is part of a song, which says: "Oh, Johnny, how handsome you are; I've got a doughnut that shall be, oh, all for you, and just for you," etc. The meaning is clear enough. We could say then, that when American women devoted their energy to regaling the soldiers with doughnuts, they were merely following in a roundabout manner that time-honored tradition followed by the Sabine women. It was a symbolical offering of their sexual "appas" to the heroes. That would explain that sublime spiritual satisfaction that they all found in this performance. Have not we wondered why the doughnut had such an indisputable supremacy, why had the cake, the pie, the cooky, the frankfurter, the sandwich, the lady finger, and other gastric delights been relegated to such unimportant positions? There is a reason. Nay, not one, but lots of them. Let's see: let's observe the process of manufacturing doughnuts and we will find that it is a symbol of procreation. The dough (*sperma*) is thrown into a boiling cauldron (the womb) and in the course of time (nine months) the dough has been turned into a doughnut (*cunnus-woman*). The doughnut (woman) is delivered to the brave hero. (Remember "War Brides.") This symbolic process did probably provide a great satisfaction to Salvation Army old maids et altri. A compensation for sterility.

There is still another reënforcing interpretation. The soldiers are brave because they are *doughboys*. It is the dough, that makes them brave, manly. Therefore, in order to prepare them for battle, the females provide them with more dough, that is to say, with more bravery stuff, more *sperma*. Similar symbolical acts would be found plentifully in history.

We might as well say something about the other meaning of the word "dough," the meaning of money. It is possible that the country in which this meaning is more prevalent is America, which could be understood by keeping in mind that here more than in other places a man's value is measured according to his pecuniary strength, that is to

say, that monetary power and sexual power are here more intertwined than in most other countries. Both money and sperma are symbols of strength. In the common-run mentality of women they are almost identical, as it is made sufficiently clear in the movies. No wonder, then, that the same word means both forms of potency.

J. B. ALEMANY.

## BOOK REVIEWS

**AUTO-EROTIC PHENOMENA IN ADOLESCENCE.** By K. Menzies. Published by Paul B. Hoeber, New York, 1920. Pp. 94. Price, \$1.50.

This little book is a really intelligent and judicial discussion of masturbation, such as is rarely to be found in the literature of this much misunderstood subject. The discussion is conducted from a psycho-analytic standpoint and is well worth reading by the practicing physician whose habit it has been to try to tell his patient that the only way he can get over his difficulty is by using his "will-power."

If the reviewer has any criticism of the book it would be to the effect that sufficient emphasis is not laid upon the fact that masturbation tends to continue the libido fixed at the auto-erotic level and that as in all neurotic situations there is a vicious circle, which in this particular instance runs as follows, auto-erotic fixation, masturbation, increased auto-erotic fixation, increased masturbation. The question is by no means the simple question of relieving auto-erotic tensions. The question involves the whole matter of the mental attitude of the individual and in order that the masturbator may get well he must develop a new set of ideals, a new set of drives.

WHITE.

**DREAM PSYCHOLOGY.** By Prof. Sigmund Freud, translated by M. D. Eder. Published by The James A. McCann Co., New York, 1920. Pp. 237.

A short work on Dream Psychology by Professor Freud, with a subtitle, "Psychoanalysis for Beginners." The reviewer must confess to having read the book with a great deal of disappointment. Appearing so shortly after Professor Freud's delightful "Introduction to Psycho-analysis," the contrast is very marked. It is quite as difficult to read, although not nearly so long as the original "Interpretation of Dreams," and is taken up to no small extent with hypothetical discussions which will certainly not be easy reading for beginners. Some of the difficulties are undoubtedly incident to the translation.

WHITE.

**MENTAL SELF-HELP.** By Dr. Edwin L. Ash. Published by the Macmillan Co., New York, 1920. Pp. 119.

A wholesome little book that breathes the spirit of mental health and admonishes the reader to avoid destructive emotions and cultivate constructive thoughts and ideals. Written by a physician it evidences an

unusual appreciation of the physically destructive effects of long-continued bad psychological adjustments.

WHITE.

**OLD AT FORTY OR YOUNG AT SIXTY.** By Robert S. Carroll, M.D. Published by the Macmillan Co., New York, 1920. Pp. 147.

Dr. Carroll writes entertainingly about an important subject. He voices many platitudes and says many things very well. He lacks the depth of insight which a knowledge of psychoanalysis would give, but he is not antipathetic towards this method of approach. Altogether the book the reviewer thinks lays too much emphasis upon the physical and too little upon the mental—a criticism that would hardly be expected to apply to a psychiatrist. The doctor seems to think that exercise and proper food will work wonders in the process of rejuvenation. He fails to appreciate the new point of view, the changed emotional, orientation which accompanies the marked alterations in habits which he advises. His emphasis on food is altogether over-stressed. The glutton suffers as much, if not more, from the destructive results of continuous sensual self-indulgence as from disturbances of metabolism. The extreme to which the author goes in the matter of food is illustrated on page 33, where he revives the old fiction of the frequency of insanity among farmers' wives, but in place of attributing it to the cause usually brought forward—their loneliness and isolated lives—he attributes it to a diet too rich in proteins.

WHITE.

**THE PSYCHOLOGY OF FUNCTIONAL NEUROSES.** By H. L. Hollingworth. Published by D. Appleton and Company, New York, 1920. Pp. 259.

The author, Professor Hollingworth, was one of the psychologists stationed at Plattsburg in the Neuro-psychiatric Unit, and had a large experience in dealing with the neuroses. He has approached the problem, as was to be expected, from the point of view of the psychologist with his methods of measurement of intelligence, statistical studies of the material, and the like, with the constant effort always in mind of finding some way of measuring up the patient and expressing the results quantitatively. It is an interesting account of the net results of such methods, applied both in group studies and to individuals, and gives a clear idea of what may be expected from their application in the present state of our knowledge.

The author prefaches the account of his results by a running criticism upon such concepts as "transfer of libido," "symbolism," "regression," "conditioned reaction," "pithiatism," "conversion," "general suggestibility," "dissociation," "fixation," "siphoning of affects," "attachment of free flowing affects," "infantilism," etc, and discards them all as

descriptive terms that are unwarranted. He prefers to use the term "redintegration." There is no special reason why he should not use it, but it hardly seems as if it should be necessary to discard all the other expressions which have served and are serving their purpose to substitute another which, so far as the reviewer can see, has no advantage whatever, and satisfies no need for a new term. New terms are useful and helpful when they do satisfy such a need, but to merely multiply them arbitrarily can serve no good purpose. In fact the reviewer believes that as the Doctor uses the term "redintegration" it is a step backward rather than forward. Despite his emphasis upon the necessity for dynamic concepts the exclusive use of a word that means nothing more than the substitution of a part for the whole, must necessarily make for a superficial descriptive attitude toward the whole situation and this is precisely what is found in the book despite the author's decryal of such tendencies. Like so many critics of psychoanalytic viewpoints, he fails to grasp the real genetic concept with which the psychoanalyst is working.

WHITE.

**THE PSYCHOLOGY OF DREAMS.** By William S. Walsh, M.D. Published by Dodd, Mead & Co., New York, 1920. Pp. 361.

And still the books on the new psychology and the psychology of dreams continue to be written. The stimulus which Freud gave to psychological thinking is producing increased rather than decreased results. Dr. Walsh's book is among this great group. It undoubtedly has satisfied Dr. Walsh very much in the writing and will entertain very many in the reading, though it cannot be said to offer anything particularly new or novel other than the fact that it is the personal presentation of the author. In general, from the psychoanalytic point of view the whole discussion fails in a real appreciation of the meaning and the function and the nature of the unconscious, and although it is true that the author uses psychoanalytic types of interpretation, still they are superficial types which have been uncovered and made available through psychoanalytic insight. What the author says about spiritualism and life after death is very much to the point and his comments on the fears of the expectant mother and the possibility of their marking the child might be read with profit by the layman. The book is interestingly written and undoubtedly will serve a function in popularizing that new method of thinking which the psychoanalyst believes is so pregnant with possibilities for the future.

WHITE.

**THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE.** By A. G. Tansley.  
Published by George Allen & Unwin, Ltd., London, and Dodd, Mead  
& Co., New York. Pp. 283.

This book is one of the best of the books that pretends to set forth the new movement in psychology which has come to the reviewer's hands for some time. It is a carefully presented description of the dynamic trends as the author sees them in present-day psychology, and it is written from a sufficiently broad knowledge of what is going on to make the presentation valuable, suggestive, and vital alive. The psychoanalytic viewpoint comes in for considerable consideration and on the whole for commendation. There are many minor points which of course could be criticized, but the book as a whole is a substantial one and well written.

WHITE.

**THE SECRET SPRINGS.** By Harvey O'Higgins. Published by Harper & Brothers. New York and London, 1920.

One of the most interesting of the books, the object of which is to popularize the new psychology. It is written by a magazine writer who purports to have received his stimulus and his detailed information from a Doctor X who is disclosed upon the last page to be Dr. Edward H. Reede, of Washington, D. C. The book is clearly written, the illustrations are well chosen, and the whole story is presented under several captions in an interesting, in fact in an entertaining way. There is a very interesting chapter on Roosevelt, which is the first effort, so far as the reviewer knows, to correlate his dominant characteristics with his early poor health. This analysis is distinctly along the lines of the Adlerian psychology and also is in harmony with the views of the Jung School to the effect that a neurotic must either remain an inferior person or if he succeeds in conquering his difficulties, he of necessity becomes a superior person: The Doctor departs from some of the more rigid Freudian tendencies. This is particularly marked in his emphasis on the herd instinct and his belief in the instinctive nature of the religious feeling. He too is disinclined to see as much sexuality in dreams, for example, as he thinks the Freudians do and cites a number of dreams the analysis of which did not discover any sexual repressions and yet were sufficient to favorably effect the symptoms.

If one were to criticize the book, and that after all is the function of the reviewer, it might be said that a certain amount of weight and authority is sacrificed to facility and nimbleness of expression. This perhaps is because it is written by a man whose business it has been to arrest public attention and who instinctively knows the technique of so doing. The general impression which his presentation gives is that the whole matter is rather too simple. In reading between the lines,

however, the reviewer suspects that in many cases where the outcome is not mentioned that the doctor did not find it as a matter of fact quite so easy. It is, however, not quite fair to criticize a popular presentation from this point of view. The illustrative matter is well chosen and used with considerable skill in presenting the various points. The decomposition of an author into two personalities, writer and doctor is unusual to say the least, and the book which has come out of this schism far exceeds in merit what one would have expected.

WHITE.

**THE MAJOR SYMPTOMS OF HYSTERIA** (Second Edition). By Dr. Pierre Janet. Published by The Macmillan Co., New York, 1920. Pp. 345.

This is a new edition of the lectures given by the author at Harvard Medical School in 1906. The lectures are reprinted, but the author in a very interesting introduction to this second edition discusses the development in his thought touching hysteria since that time.

The author refers to his previous works in which he emphasized the importance of fixed ideas in hysteria; the symptoms are but an expression of a conviction that the patient has in his mind, or to put it in the words of Bernheim "the hysterical patient realizes her accident as she conceives it." This view has much to commend it, as too has the later and more developed aspect of this theory which goes under the name of pithiatism. Pithiatism distinctly attributes the symptoms to suggestion. Janet, however, very properly points out that this is an incomplete and inadequate explanation, as the normal mind does not react to suggestion as does the hysterical. He makes a similar criticism, and with as much justness, of the theory that the "driving back" of the idea is sufficient to account for the symptoms. Such a theory does not take into account the fact that the normal mind does not develop hysterical symptoms solely because of disagreeable ideas.

Janet reverts to his theory, which he has frequently expressed elsewhere, of the hierarchy of the mental functions, in which, following the analogy of fatigue, the higher functions are exhausted and the lower type are then free to manifest themselves. Janet sees in reflection the evidence of the activity of the higher functions, and in the absence of reflection the indication of their exhaustion and the sign of the activity of the lower functions, which the reviewer takes is but another way of saying that reflex and automatic acts are not accompanied by consciousness or at least not a highly organized consciousness, whereas acts which involve judgment, choice, and where there are many motives engaged result in that delay between perception and action which is filled in by consciousness.

Janet says that disturbances of motility and sensibility in hysteria have received a maximum amount of attention because of the impress

upon the study of hysteria given by the clinic of the Salpêtrière, which was essentially a neurological clinic. He thinks it is important now to realize that fixed ideas may relate to mental events as well as to physical and that the accidents of hysteria will have more and more to be studied from this point of view, which appreciates the more distinctly mental symptoms such as impairments of memory, deliria, etc. Janet considers hysteria as a form of mental depression and he gives three grades of depression, namely sadness, laziness, and aboulia. It is only in the third degree that the power of reflection disappears and where the patient simply transforms his tendencies, which are at the moment the strongest, into automatic activities. He believes further that the hierarchic table of mental activities will some day be so well established that the psychoses will be determined by the level to which the depression falls in various phases of the disease and that the disease will therefore be designated by the characteristics of the curve of psychological depression in its evolution. This is a very interesting and useful concept, but in the opinion of the reviewer needs further elaboration so as to include a consideration of both the ontogenetic and the phylogenetic material.

It is needless to comment upon the lectures themselves. They were well received when they were given at Harvard. They are a clear and illuminating presentation of the subject by a master mind. They will bear rereading at this date in the light of the theories which have been developed since they were given and the comments of the author in his introduction above referred to.

WHITE.

**TEXT-BOOK OF NERVOUS DISEASES (Ninth Edition).** By Charles L. Dana. Published by William Wood & Company, New York, 1920. Pp. 655. Price, \$6.50.

This is the ninth edition of this work which has appeared in the last twenty-eight years. That the book has been able to hold its own all these years is an evidence of the possession of excellencies which are appreciated.

The author is at his best distinctly when he is dealing with the organic disorders of the central nervous system, and the chapters dealing with these disorders are adequately and clearly treated from the point of view of a text-book. The portion that deals with functional disorders is correspondingly inadequate and disappointing.

In his preface the author discusses his failure to attempt to deal with the nervous system in accordance with the various evolutionary levels. He has in fact dealt with it largely on the basis of a practical division, for the most part anatomical. The book suffers from this lack of a coördinating point of view. There is a chapter on medical psychology.

The author has little to say about psychoanalysis, but rather dismisses it with a few words, and implies that whatever contributions it has to offer are unimportant or restatements of what was already known.

WHITE.

**THE ADOLESCENT GIRL.** By Phyllis Blanchard, Ph.D. Published by Moffatt, Yard and Co., New York, 1920. Pp. 242.

Dr. Blanchard's book is a pleasing presentation of a timely and important subject. The woman movement has raised many issues that are pregnant with great possibilities. Woman's entrance into the political field is bound to result in marked social changes in various directions. To some her activities are the beginning of no less than a real revolution in political ideals. Her age-long training as mother, they think, has made it possible for her to renounce immediate results and to work for the future and for coming generations much more wisely and effectively than man has been able to. Certain it is that she is entering upon her new activities with vigor and determination to accomplish something, and it is meet that she should survey her own psychology so that she may know with what she is equipped to undertake her new activities and in what directions she may expect her greatest successes. Dr. Blanchard endeavors to size up the budding personality of the adolescent girl and in the main she applies the measuring rod of psychoanalysis to its interpretation. She has produced not only a readable and an interesting book but one which is full of suggestion. Incidentally it gives the reader a very good idea of the psychoanalytic viewpoint and must be of value both to those who want to know something of this viewpoint and those who wish to know something of the inner nature of woman.

WHITE.

**NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.**

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

# THE PSYCHOANALYTIC REVIEW

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## THE DREAM IN RUSSIAN LITERATURE

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NEW YORK

From the days of antiquity interpretations have been offered for dreams. Through the ages man has searched for the meaning of those mystic figures found in dream life. Joseph attained much fame in Bible lore for his skilful explanation of dreams. Psychologists have tried to explain the dream on a scientific basis and have offered many hypotheses. Experiments were conducted and the results, though frequently divergent, seemed satisfactory, but many salient points were left unexplained. However, the work of many of these men was eventually utilized by Freud and in his extensive study of dream literature (1) he carefully analyzes the results they attained. Many of these workers who are cited by Freud presented formulas which very nearly approached the truth. Maury (2) stated, "We dream of the things we have seen, said, desired, or done." Had his formula been more concise he would have more nearly approached the truth. Scherner (3) also came near the truth when he worked on the symbolic material in dreams and for this he has been given due credit by Freud. But after all we are indebted to Freud for having established the interpretation of dreams on a sound scientific basis.

No reference has been found in Freud's work to the use of the dream in Russian literature. I shall endeavor to show the prominent position the dream plays in the work of Russian writers and that the material is handled differently in every way from that in any other literature. Russia is a country rich in legends, fairy tales, folklore, and myths. This it has in common with the surrounding countries and in fact with all peoples the world over, as has been shown by Ricklin (4). With the repressions incident

to the development of culture, symbols have been universally employed. These symbolic expressions, which have varied less than language itself, were used in an absolutely unconscious manner. The same is true of the dream and the use of the dream in literature in all countries, except Russia. Freud (1) himself gives us a clue to the reason for this when he discusses the censor which is operative in dream life. He states: "The censor behaves analogously to the Russian newspaper censor on the frontier, who allows to fall into the hands of his protected readers only those foreign journals that have passed under his black pencil." Again he states: "Occasionally the keen insight of the poet has analytically recognized the transforming process of which the poet is usually the tool—and has followed it backwards, that is to say, traced it to the dream."

In Russia, due to the peculiar form of government which formerly existed, a strict censorship was maintained over all writing done in the country. No book, newspaper or periodical was allowed to be printed until it had been examined by the censor. This led to all manner of subterfuge, and symbolic writing became an art. By this method the writers cleverly met the wishes of the censor, just as the unconscious in its dream activities disguises our thoughts so that they will be acceptable to our own censor. Freud (1) shows in the following passage how this analogous performance would work out. "The political writer who has unpleasant truths to tell to the government finds himself in the same position. If he tells them without reserve, the government will suppress them—subsequently in case of a verbal expression of opinion, preventively, if they are to be published in print. The writer must fear *censure*; he, therefore, modifies and disfigures the expression of his opinion. He finds himself compelled, according to the sensitiveness of the censor, either to restrain himself from certain particular forms of attack or to speak in allusion instead of direct designations; or he must disguise his objectionable statement in a garb that seems harmless. He may, for instance, tell of an occurrence between two mandarins in the Orient, while he has the officials of his own country in view. The stricter the domination of the censor, the more extensive becomes the disguise and often the more numerous the means employed to put the reader on the track of the real meaning."

## DOSTOEVSKY

This is just what happened in Russia, and one of the favorite methods used in conveying beliefs which were contrary to those the censor would permit was the dream. Dostoevsky (5) by the use of a dream describes his visit to an ideal state. This dream is evidently a wishfulfillment. His own analysis of the dream is rather interesting. The story starts with his failure at contact with life and reality and how in his discouragement he had decided to commit suicide by shooting himself. He sat by a table, took out a revolver and put it in front of him. He fell to musing, thinking of the events of the day which had been disagreeable, and he was reproaching himself for his caddish behavior. One thought followed another and the questions of life, of philosophy, came in thongs one after the other. . . . He fell asleep.

He goes on to say: "Dreams are extraordinarily strange. One thing appears with terrifying clarity, with the details finely set, like jewels, while you leap over another, as though you did not notice it at all,—space and time for instance. It seems that dreams are spurred on not by the mind but by desire, not by the head, but by the heart; and what complicated things my mind has sometimes contrived in a dream! In a dream things quite incomprehensible come to pass. For instance, my brother died five years ago. Sometimes I see him in a dream; he takes part in my affairs, and we are very excited, while I, all the time the dream goes on, know and remember perfectly that my brother is dead and buried. Why then am I surprised that he, though dead, is still near me and busied about me? Why does my mind allow that? . . . Now they tease me because it was only a dream. But is it not the same whether it was a dream or not, if that dream revealed the Truth to me? Surely if you once knew the truth and saw her, then you would know that she is the Truth, and that there is not, neither could there be, another Truth, whether in sleep or wakefulness. Well, let it be a dream: nevertheless I wanted to extinguish by suicide this life that you praise so highly, while my dream—my dream—it announced to me a new life, great, renewed and strong!"

He dreamed that he pointed the revolver at his heart, not at his head as he had planned, and waited a second or two. He was carrying out his wish in his dream life; the continuation of his wish, which was a retreat from the world of reality which he did not find to his liking. He pulled the trigger quickly. Again he

attempts to analyze this dream: "In a dream you sometimes fall from a height, or your throat is cut, or you are beaten; but you never feel pain, unless somehow you really hurt yourself in bed. Then you will feel pain and nearly always will wake because of it." (This is an excellent example of some of the cases which Freud cites in speaking of somatic stimuli in relation to dream life. These are also mentioned by some of the other Russian writers.) "So it was in my dream, I felt no pain, but it seemed to me that with the report everything in me was convulsed, and everything suddenly extinguished. . . . I could see nothing, neither could I make a sound. People were walking and making a noise about me . . . there was a break. I am being carried in a closed coffin . . . the idea strikes me that I am dead, quite dead . . . I cannot see or move, yet at the same time I feel and think, but I am soon reconciled to that, and as usual in a dream I accept the reality without question."

After a time in which he again muses and has some difficulties in his new surroundings his grave opens. He was taken by some dark being, in the deep night through space, far from the earth. He was not afraid and he was happy with the thought of not being afraid. He did not remember how long he rushed through space and it happened, as it always happened to him in dreams, when he leaped over space and time and the laws of life and mind, and he stopped only where his heart was delighted. He suddenly saw in the darkness one little star. Finally he reached his destination. It was a land of beauty and loneliness. The grass was aflame with sweet scented colors. Birds settled on his shoulders and greeted him. Then he recognized the people of the happy land. Never on earth had he seen such beauty in man. In the children of earth alone, in the earliest years could one find a remote and faint reflection of that beauty. (Here he refers to the child before he has been moulded by the environmental conditions on earth.) The people here were happy and in their words and voices there was a childlike joy. (Here he probably falls back upon his own childhood, when he did not come in contact with the rigors which he was compelled to face in his adult life and which he did not find to his liking.) He then goes further back to a more archaic existence when he tells how the people who inhabited this new world lived in the paradise, in which, according to the universal tradition of mankind, our fallen ancestors once lived. He was

caressed and led to their homes and they all endeavored to make him happy. They asked no questions. He then goes on with an extensive description of their ideal state of existence and contrasts it with the life he had encountered on earth and disliked to the degree of wishing to free himself from it. He tells how love was among them and children were born, but he did not see any of the cruel sensuality that was found on earth. Of their songs, he understood the words but could not penetrate their deep meaning, which remained inaccessible to his mind, but his heart felt it the more. In his hatred of the people on earth there had always been anguish. Why could he not hate them without loving them? Why could he not love them without hating them? Here the people could not understand his earthly conflicts when he attempted an explanation.

A further attempt of Dostoevsky's at explaining his dream is worthy of note. ". . . every one laughs . . . and tells me that it is impossible even in a dream to see such details as I am telling now. They tell me that in my dream I saw or felt but one thing, begotten of my own heart in delirium, but that I myself created the particulars when I was awake, and that when I said that perhaps it was so, my God, how they burst out laughing . . . yet the real images and forms of my dream, which I indeed saw at the very moment of my dream, were perfected with such harmony, were so enchanting and so true, that when I awoke I certainly could not clothe them in our weak words. Therefore, they must needs have blurred in my mind, and perhaps I myself unconsciously was obliged to compose the details afterwards, of course distorting them, above all by reason of my passionate desire to tell it instantly even though only in part. But, for all that, how could I not believe that all these things had really been? It was perhaps a thousand times better, brighter and more joyful than I have told. Let me tell you a secret, perhaps all this was not a dream at all."

Thus he tries to explain and guard against what Freud has called dream elaboration, the fitting in of missing parts for the sake of completion. But Dostoevsky tells us it really matters little, for what does it matter if his phantasies of another world are the invention of his unconscious that presented itself in a sleeping dream or if his phantasies took a more direct method and were expressed by the writer in his story. Then an unpleasant scene takes place in which he corrupted the entire people. He infected the entire community with earthly amusements, lying, begun as a

jest, and they grew to love it, jealousy, cruelty, blood was spilled, the people were disunited and dispersed, unions appeared—unions against one another. They began to know shame and made shame a virtue. The idea of honor was born and each union had a flag. The beasts were badly treated and the beasts retaliated. Wars came into existence and there were battles for personal rights, for mine and thine. They came to know and love sadness. For crimes they invented justice and laws, and codes came into being. They hardly remembered what they had lost. They no longer wanted to believe they had once been innocent and happy. They laughed at the possibility of the old happiness and called it a dream. Religions appeared devoted to the cult of not being and of self-destruction and for the sake of eternal rest in nothingness . . . and on their faces they showed suffering; and they proclaimed that suffering was beauty, since thought was in suffering alone. (How like Nietzsche (6).) He then felt that he was responsible for their sins and wanted them to punish him and asked that he be crucified. I will not attempt an analysis from the psychoanalytic viewpoint, although it would furnish much interesting material. I only wish to emphasize the intelligent manner in which the dream is used to present a wishfulfillment and that the material was handled in a conscious manner. It is also worth noting that Dostoevsky had a fair knowledge of the construction of the dream and that he endeavored to trace the real dream back in a logical way to its source or origin.

In *Crime and Punishment* (13), Dostoevsky again makes use of the dream. Raskolnikof has a vivid dream. He is back in the days of his childhood, he is being led through a village by his father. Many unpleasant childhood scenes are reenacted and finally an old mare is killed by some drunken peasants with a crowbar (they had no thought of using a hatchet) after she had been abused. Some time after the dream Raskolnikof himself murders an old woman, using a hatchet. He had had this murder in mind and had rehearsed it in detail the day before the dream. He almost gave it up due to the effect of the dream upon him. In the dream he tries to justify the murder by saying the horse had never been of any use and the murderers were drunk.

In his study of split personality in *The Double* (18), Dostoevsky shows the gradual evolution of the restless sleeper from the dual world of day phantasy to that of slipping into the unconscious world. The character described would doze off for a moment wak-

ing again, this process being accompanied by strange misery, vague memories, hideous visions. Then he fell to dreaming that he was in the company of distinguished persons; he too was conspicuous for his wit and brilliant behavior, even his enemies beginning to admire him. The dream then describes all of the wishes of this man; wishes showing clearly the mechanism of compensation and setting forth the innermost recesses of the soul of the sleeper. These mechanisms show the purposive action of the psychosis and give a clue to what the psychotic is trying to accomplish. The dream goes on for some length portraying the many conflicts and desires of the dreamer. I shall not attempt to give it in detail. The entire story is worthy of reading and careful study. Literature does not contain a more instructive picture of insight into the unconscious working out of a problem of this character. True, the unconscious cravings win out over the ego; the brain surrenders to the spinal cord (using an aphorism of Stekel's); phantasy conquers reality, but the machinery is exposed. This story is as near modern psychoanalysis as could be wished for in literature. Why has material of this nature been neglected by psychopathologists previous to the time of Freud?

Dostoevsky again uses the dream in his complex psychological novel, *A Raw Youth*. I will not attempt to give the dream here for it is so interwoven with the rest of the story that it would require elaborate exposition in order to make it understood. More important than the dream itself is the comment he makes on the psychological mechanism of the dream. This he gives subjectively. He states: "Accursed dream! I swear that until that loathesome dream nothing like that shameful idea had even been in my mind. There had never been an unconscious dream of that sort (though I had kept the "letter" sewn up in my pocket, and I sometimes gripped my pocket with a strange smile). How was it all this came to me so complete? It was because I had the soul of a spider! It shows that all this had long ago been hatching in my corrupt heart, and lay latent in my desires, but my waking heart was still ashamed, and my mind dared not consciously picture anything of the sort. But in sleep the soul presented and laid bare all that was hidden in the heart, with the utmost accuracy, in a complete picture." Dostoevsky shows how his hidden unconscious was revealed in the dream. During the waking moments no inkling came of his base thoughts. An interesting side light is shown by

the note in parenthesis regarding the letter. This letter he could use as a weapon, in an underhanded way, to force certain persons to do certain acts against their will. He had no such thought in his conscious mind. He was going to destroy the letter and so prevent any harm, but, as he states, he would unconsciously reach for the letter, which was sewed in his pocket. He recalled, after his dream how he used to smile in a strange way when he performed this involuntary act which was guided by his unconscious. His emotional reactions were revealed and if he had been asked why he was smiling, even during the act, he would have been unable to answer.

Acts of this character are common in everyday life and frequently they will reveal many unconscious secrets to an analyst who is watchful. Small gestures, errors, and forgetfulness are all acts of deep significance and worthy of attention in revealing the deeply hidden complexes which cause them to occur.

These longings were hidden in his latent desires, but his waking heart had no knowledge of his real feelings. It was the struggle between the conscious and the unconscious. How true to Freud. How disappointing to those who insist that the exploration of the unconscious is a waste of time, expensive, and even criminal when done in young subjects. It is hardly fair to put Dostoevsky against the mediocre reactionary obstructionists.

#### KOROLENKO

A wishfulfillment dream similar to Dostoevsky's is related by Korolenko (7). This he calls Makar's dream. Makar lived in Siberia. Makar, we are told, is spoken of in Russian proverbs as the stepchild of fate; in fact, an allegorical figure taken by Korolenko through the maze of an elaborate dream. Unhappy and discontented on a feast day, which the Russians respect greatly, he leaves his wife and goes to the village. He goes in search of alcohol that he may take the edges away from the discomforts he had encountered in his ill-shaped world. He sells wood to be delivered in the future, mortgages his future. . . . He is soon drunk. Then he dreams. With great skill Korolenko takes Makar back through the happenings of the day as they would befall. Back he goes to his wife for an expected beating and then away to the traps to gather in a fox skin that he may pay for the lost rouble he spent for brandy. He quarrels with his neighbor—the fox escapes—then

things grow a bit fantastic. He is surrounded by animals, a rabbit laughs at him, partridges come from their holes to stare at him, the ptarmigan and foxes look scornfully at Makar. He dies as did Dostoevsky in his dream. Ivan, a priest who had died four years ago, comes for him, just as some one came for Dostoevsky to take him for a voyage among the stars. These two go to the great Taion, or the chief of the Yakouts. They go that Makar may be judged. As they were making their weird journey the trees stepped aside to let them pass and they left no tracks in the snow. Makar is warned that he must be careful about his thoughts for he will pay dearly for them. This no doubt is an allusion to the government trying to control the ideas of the people. On the journey he encounters a Tartar who is riding a horse which Makar recognizes as one stolen from him many years ago. The Tartar is willing enough to return the animal, for he has been riding him all these years and never advancing a step. But the guide warns Makar and he does not take the horse, for he wishes to go and find what fate has in store for him. On parting the priest tells Makar that when the Tartar had asked for some tobacco he should have given it to him, for if he had done so he would have been forgiven for one hundred sins. But now it was too late. Makar on learning this became very angry and demanded, "What is the use of having priests? You pay your tithes and duties, and they cannot even touch you when you ought to let a Tartar have a leaf of tobacco in order to obtain forgiveness for your sins. It is no joke . . . one hundred sins and all that for one leaf!" After many adventures Makar reached the place where he was to be judged. When they heard from what region he had come they ordered the big scale on which his earthly actions were to be weighed. When he was brought before the Taion his heart was heavy for he suddenly remembered his whole life down to the slightest incidents, each stroke of his axe, each time he had cheated someone, each drink of brandy. This reminds us of the dictum of Freud that nothing is really ever forgotten, only it is pushed into the unconscious.

After an argument with the Taion he tells him of all the things he had done on earth, the wood he had cut down, the corn he had sown. Naturally Makar exaggerates his exploits. Then his sins were weighed. It was finally decided that he was a cheat, a lazy fellow and a drunkard, and he was to become a horse and draw the carriage of the cruellest man in the community.

Makar finally complained of the unjust sentence. He would not obey. He was not afraid of work or of being a horse for the horses received oats after their work. He had always been over-worked but never had received oats. The ispravniki and justices and starostads always demanded taxes, and the priests their tithes. Hunger and misery had driven him from one place to another, he had suffered from the droughts and the cold. He had lived like the cattle. His oldest son became a soldier and he did not know what had become of him. The brandy he had drunk had been diluted and doctored. He had exaggerated somewhat as to the amount of work he had done, but had he not done enough? He had worked through his wife's illness and while she was dead awaiting burial. . . .

Some find registered in this dream a protest against the government, the Church, and the army. We find it told in a manner that could not be complained of by the censor, just as in our dreams we find the material which it is difficult for us to handle frankly and consciously presented to the censor, who guards our conscious mind, distorted, disguised, symbolized and transposed.

In the dream Makar finally realizes his frank wishfulfillment for he touches the heart of the Taion who sees the injustice of his earthly life and promises that he shall have justice in his domain. So Korolenko was able to present his dream to the Russian people and not irritate the censor as Freud calls him—the guardian of sleep—of security. Eventually, however, the Russian people did awaken and whether it was the analysis of this dream and many similar ones that caused them to make their change it is difficult as yet to say. Perhaps an important rôle had been played by just such simple devices.

#### GOGOL

Gogol (8), the father of modern Russian fiction, tells of a dream where a man is about to be married but there are some conflicts in his unconscious as shown by the content of the dream. "When Sponka was about to marry he had a dream. He dreamed that he went in his bedroom and there, instead of a single bed, there stood a double bed, and on this bed sat his wife. He turned around on a chair and saw another wife. Downhearted, Sponka ran into the garden and took off his hat. In his hat there was a wife. He reached for a handkerchief to wipe the sweat from his

brow and in his pocket found a wife. In short wherever he turned there was a wife." The poor fellow evidently did not relish the problem of never again being alone.

### PUSHKIN

In a semihistorical tale (9), which is supposed to be more or less biographical, Pushkin tells of having a dream while riding in a kabitka. The dream follows his being rescued when he had lost his way in a blizzard and while he is being conducted to a place of refuge. His interpretation of the dream as being of a prophetic nature can hardly be accepted in the light of what is known from dream interpretation. He tells us that his mind was in a condition when reality and phantasy became confused in the vague sensations attending the first stage of drowsiness. (Hypnagogic.) I will give the dream in full for it contains much material of a rather classical nature.

"It seemed to me that the storm still continued, and that we were wandering about the wilderness of snow. All at once I caught sight of a gate and we entered the courtyard of our mansion. My first thought was a fear that my father would be angry with me for my voluntary return to the paternal roof, and regard it as an act of intentional disobedience. With a feeling of uneasiness I sprang out of the kabitka, and saw my mother coming down the steps to meet me, with a look of deep affliction upon her face.

"'Hush!' she said to me; 'your father is at the point of death, and wishes to take leave of you.' Struck with awe, I followed her into the bedroom. I looked about me; the room was dimly lighted, and round the bed stood several persons with sorrow stricken countenances. I approached very gently; my mother raised the curtain and said, 'Andrei Petrovich Petrousha has arrived; he has returned because of your illness; give him your blessing.' I knelt down and fixed my eyes upon the face of the sick man. But what did I see? Instead of my father, I saw lying in the bed a black bearded peasant, who looked at me with an expression of gaiety upon his countenance. Greatly perplexed I turned round to my mother and said to her: 'What does all this mean? This is not my father. Why should I ask this peasant for his blessing?' 'It is all the same, Petrousha,' replied my mother; 'he is your stepfather; kiss his hand and let him bless you.' I would not consent to it. Then the

peasant sprang out of bed, grasped the axe which hung at his back, and commenced flourishing it about on every side. I wanted to run away, but I could not; the room began to get filled with dead bodies. I kept stumbling against them, and my feet continually slipped in pools of blood. The dreadful peasant called out to me in a gentle voice, saying: 'Do not be afraid; come and receive my blessing.'

"Terror and doubt took possession of me. . . . At that moment I awoke."

This is one of the most interesting dreams of the series. Naturally it contains a great deal of secondary dream elaboration, but at the same time there are many points about it that give it the character of a real dream as presented in an ordinary analysis. There are just enough events impossible to reality; the filling of the room with dead bodies, for no special reason, not having a cause and effect factor such as we would expect from a tale based on reality.

Of interest are the Oedipus complex, the getting rid of the father, and the replacement of the father with the virile carefree bandit he has just met and then his final identification with this bandit. This is a typical foster parent phantasy. The interpretation could be carried on at great length for many of the symbols in this dream are over-determined. This we know from a study of Pushkin's conscious background. I will leave this interesting dream with these few interpretations. Perhaps some more enterprising analyst will find it worth while to follow this dream to a more profound source. For Pushkin is one of the majestic characters in Russian literature, and Russian literature has done much to influence the contemporary English literature of today. This is admitted by men like George Bernard Shaw (10) and many others. The great difficulty until the present time has been the paucity of Russian works that have been translated into English. They have much to offer us and literature of every type and description. A wealth of charming legends and folk lore, realism stronger than Zola's and works of phantasy as charming as Dunsany's. They present us with symbolic plays by Chekhov and Andreyev, full of a vigor more powerful than Ibsen and as fundamental. They give us finished tales by men like Turgenev and the perfectly worked out novels of Tolstoi. Then we find Kuprin and Gorky exploring the depths of the downtrodden and flinging their findings at us with all the realism they have gathered from the muck.

It is also interesting to find Russian authors who present symbolic plays and at the same time they do not lose sight of reality and are able to portray this reality with the same skill that they show in handling works of phantasy. But let us return to the dreams we find in their literature, for I have yet some of the most interesting to present.

#### TCHERNYCHEWSKY

His unusual book (11) written in 1862 contains many interesting psychological situations, which are worthy of extensive discussion. Of these, however, I shall consider only the use the author has made of the dream. He has given several rather graphic dream pictures and most interesting of all he has attempted an analysis of these dreams on the basis that they contained a wish-fulfilment. In addition he has in his attempted analysis considered the conscious background of the dreamer. It is a rather difficult task for the analyst in this instance, for the hero is an interested party and not an impartial spectator. He is vitally concerned for he is destined to discover if the dreamer, his wife, is still in love with him. Unlike the physician in Schnitzler's comedy (12) who when he has an opportunity to discover, by resorting to hypnotism, if his wife really loves him, he does not lack the courage to find out the true state of affairs.

The woman of the story, before she married, had a rather hard time of it at home. Her surroundings were anything but desirable. Her immoral mother wanted to dispose of her to the highest bidder, which happened to be a man she loathed. At this point her dream was as follows:

"Verotchka dreamed that she was shut up in a dark and damp cellar. Suddenly the door opened and she found herself at liberty in the country. She began to run about joyfully, saying to herself: How did I keep from dying in the cellar?' And again she ran about and gamboled. But suddenly she felt a stroke of paralysis. 'How is it that paralysis has fallen upon me?' thought she; 'only old people are subject to that, old people and not young girls.'

"'Young girls also are subject to it,' cried a voice. 'As for you, you will be well, if I but touch you with my hand. You see, there you are, cured; arise.' 'Who speaks thus to me? And how well I feel! The illness has quite gone.' Verotchka arose; again she

began to run about and play, saying to herself: 'How was I able to endure the paralytic stroke? Undoubtedly because I was born a paralytic, and did not know how to walk and run. If I had known how, I never could have endured to be without power.' But she sees a young girl coming. How strange she is! Her expression and manners are constantly changing; by turns she is English and French, then she becomes German, Polish, and finally Russian, then English again, Russian again—and yet why do her features always remain the same? An English girl does not resemble a French girl, nor a German a Russian. She is by turns, imperious, docile, joyful, sad, gentle, angry, and her expression always indicates the feeling of the moment. But she is always good, even when she is angry. That is not all; she suddenly begins to improve; her face takes on a new charm with every moment, and, approaching Verotchka, she says to her 'Who are you?'

"Formerly he called me Vera Pavlovna; now he calls me 'my friend.'

"Ah! it is you, the Verotchka who has formed an affection for me.'

"Yes, I love you much; but who are you?"

"I am the sweetheart of your sweetheart."

"Of which sweetheart?"

"I do not know, I am not acquainted with my sweethearts. They know me, but I cannot know them for I have many. Choose one of them, never take one elsewhere!"

"I have chosen' . . .

"I have no need of his name; I do not know them, but I say to you again, choose only among them. I wish my sisters and my sweethearts to choose each other exclusively. Were you not shut up in a cellar? Were you not paralyzed?"

"Yes."

"Are you not free now?"

"Yes."

"It is I who delivered you, who cured you. Remember that there are many who are not yet delivered, who are not yet cured. Go, deliver them and cure them! Will you do it?"

"I will do it. But what is your name? I wish to know it."

"I have many names. I tell to each the name by which he is known to me. As for you, call me Love of Mankind. That is my real name; but there are not many people who know it. You, at least, shall call me so."

"Then Verotchkha found herself in the city. She saw a cellar where young girls were shut up. She touched the lock, the lock fell; she said to the young girls: 'Go out,' and they went out. She saw them in a chamber where lay young girls who had been paralyzed; she said to them 'Arise' and they arose and all ran into the country, lighthearted and laughing. Verotchkha followed them, and in her happiness cried out,

"How pleasant it is to be with them! How sad it was to be alone!"

In this rather extensive dream we find many entangling situations, some having to do with the young girl's own difficulties and also her desire to impart an idealistic freedom for other girls in her own position. We see her wish for freedom fulfilled and herself going about giving freedom to others who are oppressed as she was. There is also a strong revolutionary sentiment expressed behind the symbolism. We are shown the international character of suffering and emotions. We are told that the same economic factors are at work in maintaining the status of woman on the basis of a chattel. We are shown that the emotional reaction of all the girls irrespective of their nationality is the same. The ideal figure "Love of Mankind" is the symbol for the old Russian revolutionary ideal upon which their movement was based. There are also many evident sex symbols portrayed in the dream and her own personal problems are drawn as well. The author has overdetermined his symbols, and justly so, for we find this holds in dream and phantasy life. The dark cellar may be interpreted to mean her own family life as well as the hole in which all girls of her class find themselves when they try to emancipate themselves and follow the dictates of their own hearts. The liberator may be taken to mean the young man who finally liberates her and who also stands as a symbol for the revolutionary movement in Russia at that time.

The story goes on to prove her wishfulfillment, for she establishes a communal workshop in which the girls receive all the earnings. They are not exploited and in this new ideal economic existence they are able more nearly to follow the dictates of their hearts. She establishes in a small way a coöperative shop. But I am leaving out a rather amusing dream, one the girl's mother has after her daughter's marriage. Her daughter has not married the man of her mother's choice; in fact, her original intention was to sell her daughter to a wealthy young blood. In this way the handsome girl would have been his mistress and the old lady would

have profited well by the sale. She, the old lady, had had no scruples about selling her own body from time to time to augment the family purse, which she kept herself, so why should she have any scruples about selling her daughter? In fact, it was a far less personal affair. At any rate she had the following dream about her new son-in-law to pacify her in her dissatisfied state:

"She was seated near a window, and she saw a carriage, a splendid carriage, passing in the street, this carriage stopped, and out of it got a beautiful lady followed by a gentleman, and they entered her room and the lady said to her: 'See mamma, how richly my husband dresses me! This lady was Verotchka. Maria Alexavna looked at her. The material of Verotchka's dress was really of the most expensive sort. Verotchka said: 'The material alone cost five hundred roubles, and that is a mere bagatelle, Mamma, for us; of such dresses I have a dozen, and here is something that costs still more, see my fingers!' And Maria Alexavna looked at Verotchka's fingers, and saw rings set with huge diamonds! 'This ring, Mamma, cost ten thousand roubles . . . all these things are just nothing at all, for us, the really precious stuff is in my pocket. See this pocketbook how it is swollen! It is full of hundred rouble notes. Well, this pocketbook is for you.' . . .

"'You know well, my dear son Sergueitch, how to make my daughter and our whole family happy; but where do you get so much wealth?'

"'I have bought the liquor selling monopoly, Mamma.'

"And on waking Alexavna said to herself: 'Truly, he must go into the business of liquor selling.'"

So we see she not only had her son-in-law providing for her daughter, in her wish, her dream, but giving her purses filled with money. She also had him engaged in the business of selling liquor, for she wanted him to come down to her level, so he would not look down upon her and upon her rather dubious dealings. As a physician he made little money and had few prospects. Of necessity she had to change all this and she did—in her dream.

#### VERA'S SECOND DREAM

Vera's second dream is a long one. In it are many symbolized versions of the political, economic, and material conditions in Russia. The politics in some measure had a more or less local aspect but on the whole the underlying philosophical thoughts which are

expressed have a universal basis, just as the emotions of man the world over, while they may have diverse manifestations have at bottom a common root. As a result of this the symbolic interpretations to which they are subject are universal. Just as man is anatomically the same fundamentally, so he is the same emotionally. There are variants due to heredity, environment and culture. But the phallic symbol is the same, anatomically and in its symbolic characterization: so with the birth phantasy.

There is enough material in the entire dream to furnish text for a book, but I will only attempt to give a small portion of it and not even attempt an interpretation of the parts quoted,

From the first part of Vera's dream all disappears and she finds herself face to face with her mother who assumes a scornful expression.

"Vera Pavlova, you are an educated person; you are so pure, so noble," said Maria Alexavna (her mother) in a tone of irony; "you are so good; and I, a gross and wicked drunkard, the person to be talking to you? You, Vera Pavlova, have a bad mother, but tell me, if you please, Madam, about what your mother has been troubled? About daily bread? . . . you have heard bad words; you have seen wicked and corrupt conduct, but tell me, if you please, what the object was. Was it a futile, senseless object? . . . But you are ashamed of having so bad a woman for a mother? Well I am a sorceress . . . therefore, I can realize your desire . . . your wicked mother has disappeared; there is a good mother for your daughter; look!"

In this portion of the dream it is evident that Vera is grappling with a conflict of her past life. First she tries to justify her mother's actions in regard to herself on the grounds that she was forced into a life of wickedness on account of the struggle for bread; she further rationalizes that her mother's ultimate aim was for her own happiness. Failing to satisfy her conflicting emotions of resentment, against her mother for the unhappiness which she has caused; disappointment in the reflection of her ego in one of her ancestors, and direct hatred due to the Electra complex, she finally does away with her mother, the mother that was and replaces her by the foster mother created by the power vested in the all powerful mother, that is, her mother's sorcery.

The scene changes again and she is with her new mother. They are living in a dirty hovel surrounded by filth and clothed in rags, this the result of her mother's being good instead of unscrupulous

as she was in reality. So we see the conflict continued. Then we have a series of adventures in this new environment. While they go to show the personal conflict of the young girl, again the symbolic situation is overdetermined and the author attempts to portray conditions as they exist under similar conditions in reality. During this period the following occurs.

"Two months later. How two months have slipped away in a single moment! On a chair is seated an officer. On the table in front of the officer a bottle, and it is she, Verotchka (the diminutive of Vera) upon the officer's knees!"

"Two months more slip by in a moment. On a sofa is seated a lady. Before the lady stands Verotchka."

"And do you know how to iron, Verotchka?"

"Yes I know how."

". . . you are of gentle birth, my dear? I cannot take you. What kind of a servant would you make? Go, my dear, I cannot take you."

"Verotchka is in the street."

"Mamzelle, Mamzelle!" says some drunken youth, "Where are you going? I will escort you."

Verotchka runs to throw herself in the Neva.

These episodes may on careless observation be said to belie the statement that the dream is the wishfulfillment. But only on careless observation. In the first place Vera was in the midst of many serious conflicts. She was projecting these horrid pictures in her dream in an effort to justify her mother's harsh behavior. These possibilities were suggested by her in her dream as being the result of a situation which would have occurred had her mother been otherwise than she was.

In the argument which follows between mother and daughter after this episode the following occurs:

"". . . You dream of the good, but, if I had not been wicked, you would never have known what the good is. Do you understand? It all comes from me; you are my daughter, mind. I am your mother!"

"Verotchka weeps and shudders.

"What do you wish of me, Mamma? I cannot love you."

"Do I ask you to love me?"

"I should at least like to esteem you but I cannot do that either."

"‘Do I need your esteem?’

"‘What do you wish of me?’

"‘Be grateful, without loving or esteeming me, ingrate that you are. I am wicked; is there any chance for love? I am dishonest; is there any chance for esteem? But you should understand, that, if I were not what I am, you too would not be what you are. You are honest because I have been dishonest. You are good for the reason that I have been wicked. Understand, and be grateful.’”

Here again she is torn between hatred and remorse for having hated in the past. And she tries to justify her present condition, one of understanding and making progress on the circumstance of the past. These excuses work out very well on a basis of logic, but what rationalizations of an agile mind, which is not too distorted, do not? Their flexible plausibility keeps the creators of the rationalizations away from the deeper emotional feelings that they do not care to face. Here it is only a question of the daughter's hatred of an evil old woman, but her culture has taught her that this hatred, as well as the other buried hatreds which arose from a sexual cause were wrong—that the sexual conflict itself was wrong and, therefore, everything in connection with it should be buried, buried deeply in the unconscious. Only when the vigil of the censor was relaxed could they come to the surface and then they must be carefully disguised and at times distorted. This then was a safety valve, but it was not enough, for there were other conflicts and, as so frequently happens, as she did not know what was going on, in her own mind, a neurotic state developed, as occurs in the neuroses. In some somatic manifestations would result from the same causes. These might take the form of a simple pain in the epigastrium, or result in a more definite escape by the route of some chronic incapacitating ailment, or it might take the form of a complete escape, suicide by tuberculosis or any other deadly disease. The manifold types are too numerous to describe, for Nature is bountiful in her weapons of destruction, which in cases such as these can be turned to self-destruction. Suicide by shooting or hanging is a conscious method, but by some insidious disease an unconscious method. As we explore the unconscious we learn that it is not alone a dressing room for symbolizing unsatisfactory figures but a busy workshop ever creating. The works of its creation, even when an escape is planned, may either be constructive and give origin to works of art or destructive turning outward or inward as the occasion demands, but it is ever the work of the complex and little known unconscious.

**VERA'S THIRD DREAM**

In introducing this third dream, the author tells that Lopouchoff, Vera's husband, had noticed no change in his wife and in speaking of Vera he states that she did not notice anything either, when she was herself. "But she had a dream." These words imply that the dream revealed to her what she really was when "herself" and the self in her that did not note a change was only the conscious self and not the unconscious self which was revealed by the dream. In the dream she wonders why a sort of ennui has come over her. Kirsanoff, a dear friend of her husband's and a friend of hers, has been inattentive of late. Then in great detail the conflict of the attentions of the two men are contrasted. The dream is told splendidly, just as it would actually occur. The scenes are shifted and strange settings are made use of and unusual characters appear to present the overflowing unconscious material. In her conscious life the conflict would be unbelievable to her if she would frankly face it. How could she love this man who was a friend of her husband's? It was not conceivable and, therefore, must be repressed into the unconscious. Finally in the dream they all go to the opera, after the conflict about the two men. Bosio, an opera singer, speaks to her. No it is not Bosio but De Merick. She cannot establish the identity. The visitor is now in her boudoir. He tells her he has come to read her diary. But she has no diary. He shows her a diary. She is astonished, it is written in her own handwriting. She is told to read the last page. She reads: "Again it happens that I remain alone entire evenings." A hand pierces the curtains without opening the curtains and comes in contact with other lines and commands her to read. She finds that she now grows weary in her solitude when formerly she did not. Again she is told to read, and finds she is happy on a voyage when her husband went with her. As the hand stretches forth new lines appear asking why her husband does not more frequently accompany her. On being told to turn another page she finds that her husband is so busy working for her he does not find time. He gives more time to others than to her. On reading further she finds it told that in the company of the university students she is very gay and happy. She finds it written that she wants to be a little girl again, so she cannot be happy always with the students. She now wants to face the problems of serious thoughts and labor. Again and again the hand appears

and Vera reads about the various problems in her present life—still unconsciously. She finds that she loves D. her husband, because he has enabled her to leave her cellar (her former life).

Finally she has a struggle with the ever pointing hand that commands her to read on. She is fearful but at last she reads: "Do I really love him because he delivered me from my cellar? No, I love not him but my deliverence." The apparition laughs and tells her she does not love her husband; she has written this in her own hand in her diary.

When she awakens from her dream, after cursing the hand, the hand which revealed the truth to her, she calls to her husband in terror and tells him she had a dream in which she no longer loved him. "But whom do you love, if not me?" he asked her. "Yes, I love you; but caress me, embrace me! I love you, and you I wish to love."

The author goes on to show that she will not face her unconscious, even as it is revealed in her dream. She wonders what it all may mean. She clings more than ever to her husband. She tries to make herself believe she loves her husband. She insists that she should not have had this dream, for she does not like to recall it. For the time being they are nearer together than ever before.

But events gradually shape themselves and finally both of them come to the realization that the dream revealed the true state of affairs. This, after a vain appeal from Vera asking her husband to save her from herself as he had saved her from others before.

Later her husband attempts to analyze the dream. He realizes it is not for him to consider whether she loved him or not. That was her affair. Of her emotions she was no more the mistress than he was the master. These things would clear up of themselves. His duty was to analyze the cause of the presentiment. He began to examine his way of living and that of his wife. He attempted to trace the dream back to its cause. "The cause of her thoughts must be sought in the circumstances which gave rise to her dream. Some connection must be found between the cause of the dream and its substance." Here we find an attempt made at an analysis of the symbols in dreams and in the relationship to the conscious background in life and the conflicts which are presented in life. The dream is to serve as an index to the real thoughts of the person and what the real desires may be. The elementary processes are clearly understood by

Tchernychewsky. He realizes that the dream is a wishfulfillment and that symbols are used for situations that are found in our everyday existence. He finally deciphers the dream as skilfully as he has told it. There are many other situations in Tchernychewsky's book of profound psychological import but I will not take these up at present for it is only the dream material that I wish to consider now.

#### KUPRIN

One of the best known writers in Russia and least known in America is Kuprin. He has written many stories of great power and psychological understanding. The following dream is taken from one of his most popular stories, *The Witch* (14). I will not attempt an explanation for the story is an involved one and the dream contains practically all the difficulties which beset the chief character.

"Hardly had I been touched by a drowsy slumber, when strange, grotesque, painfully motley dreams began to play with my inflamed brain. Every dream was filled with tiny microscopic details, which piled up and clutched each other in ugly chaos. Now I seemed to be packing some boxes, colored with stripes and of fantastic form, taking small ones out of the big, and from the small still smaller. I could not by any means interrupt the unending labor, although it had long been disgusting to me. Then there flashed before my eyes with stupefying speed long bright stripes from the wallpaper, and with amazing distinctness I saw on them, instead of patterns, whole garlands of human faces, beautiful, kind and smiling, then horribly grimacing, thrusting out their tongues, showing their teeth, and rolling their eyes. Then I entered in a confused and extraordinarily complicated abstract dispute with Yarmola (his servant). Every minute the arguments which we brought up against each other became subtler and more profound, separate words and even individual letters of words suddenly took on a mysterious and unfathomable meaning, and at the same time I was seized by a revolting terror of the unknown, unnatural force that wound out one monstrous sophism after another out of my brain and would not let me break off the dispute which had long been loathsome to me. . . .

"It was like a seething whirlwind of human and animal figures, landscapes, things of the most wonderful forms and colors, words

and phrases whose meaning was apprehended by every sense. . . . But the strange thing was that I never lost sight of a bright regular circle reflected on to the ceiling by the lamp with the scorched green shade. And somehow I knew that within the indistinct line of that quiet circle was concealed a silent, monotonous, mysterious, terrible life, yet more awful and impressive than the mad chaos of my dreams."

You may well ask why it is I take so much trouble to cite these dreams. It is not that there is a paucity of dreams. We all have dreams. Dreams have appeared in literature for ages past. The Bible is replete with them and interpretations are offered freely. But I contend that in Russian literature the meaning of the dream was more clearly understood than in any other literature. They understood the use of the symbol in its relation to everyday life for they were constantly making use of it in their carefully censored writings. Their constant conscious use of symbolic writing familiarized them with the symbol when they encountered it in their own unconscious dream material. They understand in a measure the underlying mechanism for they were skilful in portraying their political wishfulfillments as I have shown in the dreams of Dostoevsky and Korolenko and they used the same mechanism in portraying the difficulties which beset a marital relationship and the hidden emotional life which attempted to elude the censor in the dream of Vera.

#### TURGENEV

Some readers may object to giving Turgenev a place among Russian authors. However in some of his work he is completely Russian. In a consideration of his phantasy story called *The Dream* (17) I trust my readers will be indulgent and allow me to include him in this series. In this story the conscious material forms a splendid background to the well described dream. The entire story is carefully welded together. The dreamer, an adolescent youth of seventeen, was living with his mother at a seaside town. When the boy was seven his father died. He was well remembered. The boy adored his mother and she loved him. I should like to tell the entire story for it shows a remarkable foster parent phantasy. The mother loved her son but there were moments when she repulsed him, when his presence was not endur-

able to her. She felt an involuntary [unconscious or rather an unconscious rationalization] aversion. Afterwards she was horrified and blamed herself with tears, pressed him to her heart [ambivalence]. . . . He tries to explain these antagonistic feelings by outbursts of wicked and criminal passions which arose in him from time to time. These evil outbursts were never coincident with the movements of aversion. His mother always wore black.

The mother concentrated every thought and care on her son. The author's insight into the situation is shown by his saying "That sort of relation between parents and children is not always good for the children [it never is] . . . it is rather apt to be harmful to them. Besides, I was my mother's only son . . . and only children generally grow up a onesided way . . . I held aloof from people altogether . . . I liked best reading, solitary walks and, dreaming, dreaming." Here we have an excellent example of a beginning introversion, a withdrawal from the world of reality that he might form, in phantasy at least, that perfect union—with the mother. "I used to sleep a good deal at all times, and dreams played an important part in my life; I used to have dreams almost every night. I did not forget them. I tried to divine their secret meaning." He then goes on to tell, at some length, of a dream which perplexed him:

"I dreamed I was going along a narrow, ill paved street, between stone houses of many stories, with pointed roofs. I was looking for my father, who was not dead but for some reason or other hiding away from us and living in one of these very houses." He finally made his way into a little room with two round windows. His father was in a dressing gown smoking a pipe. The man was not like his real father and was displeased at being discovered. He finally disappeared as in a fog, muttering like a bear. Later as he was passing a café he saw the man of his dream—his father. He asked himself if he were asleep, but it was daylight and this was not a phantom. At times he fancied that he imagined this, that there was really no resemblance; that he had given way to a half unconscious trick of the imagination. But he was convinced that this was his dream father before him. He then describes the meeting and his prophetic "dream" is apparently fulfilled. He finally went home and found that his mother had been through a violent emotional experience. (Which he attributed to a visit of his dream father.) Then his mother tells her son a story

of a woman who, shortly after her marriage, had been attacked under rather dramatic circumstances, while her husband, whom she dearly loved, was away. He had her marriage ring taken away from her by this stranger. This man had entered the house by a secret panel. The woman (a friend of his mother's?) then became a mother for the first time. This friend had lost her happiness, had been punished. By a slip of the tongue the mother reveals that the woman she had been describing to her son was herself. Then the boy seeks the mysterious stranger of the dream and disposes of him under rather peculiar circumstances for after he has slain him the body disappears and a doubt remains. But the tale has a satisfactory end for the image of the dread foster father is dissolved. "I no longer 'look for' my father; but sometimes I fancied—and even now I fancy—that I hear, as it were, distant wails, never silent, mournful plaints; they seem to sound somewhere behind a high wall; which cannot be crossed; they wring my heart, and I weep with closed eyes and am never able to tell what it is, whether it is a living man moaning, or whether I am listening to the wild, long-drawn-out howl of the troubled sea. And then it passes again into the muttering of some beast, and I fall asleep with anguish and horror in my heart." The blending of phantasy and reality has been accomplished with consummate skill.

#### CHEKHOV

I will close by quoting from a letter written by Chekhov to Gri-gorovitch after he read one of his stories, a story written in the form of a dream.

This letter was written in Moscow in 1887.

"I have just read *Karelín's Dream* and I am very much interested to know how far the dream you describe is really a dream. I think your description of the workings of the brain and of the general feeling of a person who is asleep is psychologically correct and remarkably artistic. I remember I read two or three years ago a French story, in which the author described the daughter of a minister, and probably without himself suspecting it, gave a correct medical description of hysteria. I thought at the time that an artist's instinct may sometimes be worth the brains of a scientist, and that both have the same purpose, the same nature, and that perhaps in time as their methods become perfect, they are destined

to become one vast prodigious force which now it is difficult even to imagine. Karelín's Dream has suggested to me similar thoughts, and today I willingly believe Buckle, who saw in Hamlet's musings on the dust of Alexander the Great, Shakespeare's knowledge of the law of transmutation of substance—*i.e.*, the power of the artist to run ahead of the men of science. . . . Sleep is a subjective phenomenon, and the inner aspect of it one can observe in oneself. But since the process of dreaming is the same in all men, every reader can, I think, judge Karelín by his own standards, and every critic is bound to be subjective. . . .

"Another natural fact you have noticed is also extremely striking: Dreamers express their views in outbursts of an acute kind, with childish genuineness, like Karelín. Every one knows that people weep and cry out in their sleep much more often than they do in waking life. This is probably due to the lack of inhibition in sleep and of the impulses that make us conceal things."

"The impulses that make us conceal things," yes even from ourselves as Freud has so clearly shown. It would seem indeed that these artists were groping about and were very near the truth which was finally revealed by Freud. However, we must not forget that Chekov was a physician and a very keen student of the underlying factors that control mankind. These men were much nearer the truth than many of the pseudo-scientists who insisted that the dream had little meaning, that it was analogous to the mutterings of the demented. Yet even these mutterings may have a very definite meaning if we will but make the effort to understand.

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## THE PARATAxes: A STUDY AND ANALYSIS OF CERTAIN BORDERLINE MENTAL STATES

By THOMAS VERNER MOORE

### I. THE CLINICAL ENTITIES OF PSYCHIATRY

The attempt to fit the war neuroses into the schema of the surgeon-general caused more than one psychiatrist to wonder what after all is to be understood by the clinical entities of psychiatry. Names have been used because of the necessity to label cases. If we ask ourselves why do we call this case *hysteria* and that *neurasthenia* and another *psychasthenia* the answer is that the cases so labelled bear a certain resemblance to the disease pictures which various writers have made familiar to our minds. We must however frankly admit that in many cases the picture that the patient presents is far from being identical with the classical type. In the war neuroses it usually fell short of the original. It did not present so many and such varied symptoms. It was not near so complex. It lacked the permanence and stability of its prototype.

In the complex of symptoms that the case does present there are frequently several traits which, if attended to individually, would lead to different diagnostic standpoints. Thus in some cases if we regard the coarse tics and tremors we are inclined to think of hysteria, but when we listen to a story of fatigability, irritability, asthenia and various pains and aches, we consider the possibility of neurasthenia. And perhaps after having diagnosed the case hysteria, the tremors disappear and the fatigability, asthenia, etc., remain and we are inclined to think that our case was primarily one of neurasthenia on which was grafted certain hysterical symptoms. And so it happens that different men seeing a case at different times or even at the same time but from different points of view, disagree in their diagnoses.

A sergeant in a statistical office once said to me: "Psychiatrists are hopelessly at sea in their diagnoses. If a typhoid case goes from one ward to another or has another ward surgeon take care of him, he usually remains a case of typhoid till he dies or is

cured. But if a new ward surgeon turns in a report of psychiatric cases that have been diagnosed by his predecessor, I am kept busy changing the accounts."

Psychiatrists after all have not the same objective basis of agreement which make the diagnoses of the internist an organically verifiable judgment. A disease picture in medicine is based on specific alterations found in definite organs and the reaction of these organs, in particular, and certain related organs to pathological changes.

Medical pathology is easily subdivided in accordance with the anatomy and physiology of organs and systems of organs. Clinical diagnosis has at its command a multiplicity of methods for studying the functional activity of these organs and systems. And so it happens that the disease picture in internal medicine is fairly definite and a skilful diagnosis is usually capable of verification.

Psychiatry growing as it has on the foundation of medical science and practice, has always been striving towards the goal of definite mental diseases. And the attempt has been made to create a pathology of mind which will approach in some degree to the definiteness and concreteness of organic pathology: such terms as *aboulia*, *hyperboulia*, *folie du raisonnement* among French writers indicate a tendency to divide the mind into certain organic units and to postulate that these units may be diseased just as the organs of the body. Thus also Ziehen, in his classification of mental diseases, presupposes a certain physiology of mind with organic units which, being affected individually, give rise to the clinical entities of psychiatry.

There can be no doubt that we can classify and analyse our mental processes. There can be no doubt that these mental processes are altered and profoundly affected in the various psychoses. There can be no doubt that the various psychoses differ in the degree in which they affect certain forms of mental function. But hitherto it has not been possible to associate the anatomy and pathology of mind with the pictures presented by the clinical entities of psychiatry in that same close bond of relationship which characterizes the union between pathology, anatomy, and clinical symptoms in internal medicine.

The reason for this is that the diseases known to internal medicine are founded on pathological changes in organs and systems of organs. The diseases of the mind, on the contrary, are not

abnormalities of the part, but of the whole. They are the results of a conflict between the individual and his environment. They affect the whole mental personality and not some special circumscribed area of his psychic life. When an individual succumbs in the conflict, which is the source and origin of his psychosis, he does so only after a warfare in which every mental power has been engaged. His trouble is not limited to his emotions or his will or his power of judgment and reasoning or to his power of attention, but the storm of conflict reverberates through his whole mental being. Even the paranoiac who keeps his so-called "monomania" carefully concealed, impresses us nevertheless as queer. He has tender spots in his constitution which call forth emotional reactions out of all proportion to the insignificance of the insult. The more we study and analyze his character the more we see that a monomania in the sense of an isolated mental defect cut off from the rest of humanity does not exist. What we first thought was an encysted delusion sends its cancerous roots deep into the marrow of his mental being. "Melancholia," which was once thought of as a disease of the emotions, has, as we know, a profound influence on the stream of thought and volitional activity of the patient. Diseases of single mental functions, so far as we now know, do not exist and psychiatry, therefore, lacks and always will lack the background of correlation between symptom and function that gives to the clinical entities of medicine their definite outlines.

There has been an altogether undue importance laid upon the diagnosis of mental diseases. The reason for this is to be sought in the fact that psychiatrists are more dependent than they think on the ideals of clinicians, or that clinicians demand of psychiatrists a certain conformity to their ideals and standards. Psychiatry, however, should run its own course for the relative importance of diagnosis and treatment in psychiatry are just the opposite of what they are in medicine. In medicine the matter of prime importance is a diagnosis. When this is made the treatment is generally a very simple and easy matter. Any physician can go to a book and find out what can be done if by chance he does not know already. In psychiatry, however, with the exception of a few exogenous psychoses, the matter of diagnosis is secondary. The diagnosis does not determine the treatment, on the contrary we often await the results of treatment before making our final diagnosis.

The psychiatrist must study first of all his patient. When he does so he will find—excepting in the exogenous psychoses—that a conflict in the individual between desire and its fulfillment—or between opposing trends of his own nature—lies at the root of the psychosis. The analysis of the patient's behavior in the presence of his difficulties will show us that he is reacting to the situation in a manner characteristic of his personality. His behavior in fact can always be analyzed into a few characteristic modes of reaction. These modes of reaction are clear and evident. He who runs may read. They may be treated without ever raising the question as to whether or not their *tout ensemble* fits into the disease picture of this or that clinical entity of psychiatry.

Consider for a moment the following case:

Chaplain. Entered service June, 1918. Came to France August 6, and got to the front September 6.

About the 8th of October his regiment went over the top. He had charge of the stretchers. Immediately after the excitement was over, Oct. 18, he collapsed, *i.e.*, lost his strength, got weak, dragged his feet, seemed to want fresh air all the time. Had been under constant shell fire. The shells had burst very close to him. He ducked—small fragments hit him but never got through his clothes. He said that he found that it helped him to keep a mental picture of his wife and baby in mind. He made it a point to do this when he caught himself feeling the thing too much—also at night when memories of the field came up. It created a more pleasant intellectual atmosphere. To get the wounded, he says, to talk about their loved ones—always helps them. He never noticed any palpitation of his heart but the cigaret smoking in the dug-out brought on the intense feeling in his stomach. This condition lasted a week—then came long marches at night. These wore him out. He started on these marches Oct. 10. They kept up until about two days before he came to this hospital, Nov. 2. He felt himself getting more tired every day. He could not sleep at night. About Oct. 26 food commenced to bother him. The stomach was bloated and he passed gas a great deal. He had pains in the back and head. One night he had fever (100° F.). His head was burning, his body freezing. That was the only fever he had. When the doctor wanted to send him back he asked to hang on. Thought he would make it all right. Oct. 31 fainted twice. Nov. 1 fainted again—just at breakfast. Ate a few bites—felt a quivering in his stomach—got up from table, felt faint and dizzy. Made for bunk and about the time he got there, fainted. One of the boys caught him and kept him from falling

to floor. Unconscious only instant. At other times "felt it coming" and threw himself on bed. No convulsions at all. Makes little of shell experience. Wants to get back to outfit.

Personal and family history are negative.

Subjective complaints at time of admission: (1) I have not been sleeping. (2) I am nervous, that is, I quiver at the sound of a sudden noise. (3) Taking food causes a nervous quiver in my stomach and then makes my head feel funny.

Physical examination: *Heart*: no murmurs, not enlarged. Pulse 102. Sinus arrhythmia. *Lungs*: R. side—Increased V. F. and bronchial breathing in supraclavicular fossa and first interpace. R. side at lower angle of scapula, increased V. F. and harsh breathing. Lower border of r. lung fixed. No râles. *Abdomen* negative. *Nervous system* negative. *Thyroid* not enlarged. Definite exophthalmos which patient says has always been present. No von Graefe. *Temperature* measured twice a day for three days and occasionally thereafter, always normal.

The problem before us here is complicated by physical symptoms. We must decide how far the patient's disability is due to organic disease. When we have done that let us suppose that we find a surplus which organic disease will not account for. The next problem before us is not whether we have here a case of hysteria or one of neurasthenia; but first and foremost, what is the patient's conflict. He has indicated it by telling us that in the thick of battle the image of his wife and child came up to him, and that he tried to keep that image in mind in order to "create a more pleasant intellectual atmosphere." But the psychological conclusion of this attitude is: "if I want to get back to my wife and child, I must get out of the thick of battle." At the same time he has "good stuff" in him and wants to stick to his job. When the doctor wanted to send him back he asked to hang on. But the desire to do his duty is fighting against big odds: the fear of death and the desire to see his wife and child. His reaction to the conflict is one of *withdrawal from unpleasant surroundings by incapacitation*. First of all it magnifies the effects of fatigue. It disturbs his sleep. It brings on fainting spells. When he came to the hospital all vestige of a desire to go back to the front disappeared. He said he wanted to go back. But when assured that he could do so after a little rest, he immediately commenced to argue that it would take a long time. His complaints then increased. He was always very tired. The psycho-

therapeutic problem would have been a difficult one had it not been for the armistice. The diagnosis would not help us however. But it does help us to know the nature of his conflict and the type of reaction by which he attempts to solve it. As in most of the war neuroses, the conflict and reaction of this patient did not lie very far below the surface. In the neuroses of civil life the problems are much more complicated. In order to understand them we must study the types of reaction of a human being when his desires are frustrated or through some combination of circumstances, he comes into an intolerable situation.

These reactions are the elements in the structure of our clinical entities. They exist before the full edifice of the psychoses is erected; and give rise to difficulties of diagnosis, when labels are required, in much the same way as if a clinician were to be asked for a prognosis and forced to say whether or not this coryza could develop into a pneumonia and if so, would it be a broncho-pneumonia or a lobar pneumonia.

Seeing that these types of reaction exist and fade over by imperceptible degrees from a normal grappling with the difficulties of life to the bizarre forms of the major psychoses, would it not be well for us to differentiate them clearly, and, for the purposes of classification and statistics, give them a definite name?

These borderline mental states are too simple to be termed major psychoses or even to be classed with the vague psychoneuroses. Why not recognize them, therefore, and give them a specific name and make no attempt to force ourselves to give a prognosis when what we want is an adequate term to express our diagnosis.

In proposing to pick out of the borderline mental states a number of definite entities, we wish at the same time to point out the fact that we are only analyzing certain forms of human behavior and giving to these forms a definite name. For it is well to accentuate the importance of understanding rather than of naming. But names, too, have their value, if they crystallize for us the chief elements in an interpretation. To facilitate this the following study of certain borderline cases is offered with appropriate names for conditions that every psychiatrist has met, but for which he has not had, in the past, satisfactory diagnostic terms.

## 2. THE PSYCHOTAXES

*The Name Psychotaxis.*—When a new name is proposed for scientific facts, it should always be with great reluctance and after long deliberation. Some authors have made their works difficult reading by yielding too readily to the impulse to create a new terminology. It is, consequently, with great hesitancy that the name *psychotaxis* is proposed for phenomena we are about to consider. It is hoped, however, that it will serve to unify a variety of facts which have much in common, and which, so far, have not yet been subsumed in any general schema of mental abilities. Many of these phenomena—the defense reactions, compensation, sublimation—were unknown to the older psychologists, or at least were not subjected to scientific psychological analysis. They are terms which came with psychoanalysis, a movement which arose independently of scientific psychology, and which still remains a separate trend of thought. Yet the two must be brought together and supplement each other by viewing their fields of mutual interest from different points of view.

In choosing the term *psychotaxis*, the attempt was made to make use of roots that are not wholly unfamiliar. Verworn used the Greek *τάξις* instead of *τρόπος* to designate adjustments of animals to simple physical stimuli. Thus he speaks of phototaxis, thermotaxis, galvanotaxis, etc. But the term tropism was in use, and there is no good reason for discarding it. In the present instance we wish a root to designate the tendency of the mind to adjust itself to pleasant and unpleasant situations. Though *taxis* suggests a passive arrangement rather than an active adjustment, those of us who have become familiar with its use to designate the movements of the protozoa will feel that no great violence is done if it is used to signify the mental adjustments of individuals to pleasant and unpleasant situations—especially since such reactions often consist in a rearrangement of one's ideas in which some drop below consciousness and others appear on the surface.

*The Application of the Term.*—If we consider our emotional life we shall see that there are certain impulses intimately connected with the emotions themselves. Thus we have very strong innate tendencies to enjoy to the fullest all pleasant situations, and to get out of or avoid to the uttermost all unpleasant ones. The tendency to enjoy pleasant states of mind or to make use of

pleasant emotions and feelings can without any great violence be subsumed under the definition of an impulse as a tendency to make use of a mental function. This tendency by analogy with the tropism or taxis could be termed a positive psychotaxis. The opposite tendency to avoid unpleasant situations is a negative psychotaxis. The great variety and richness of the psychotaxes is to be found in the negative class. To enjoy, one needs to do little more than let things take their course, or drive on in the pursuit of the pleasure that is in sight. But to avoid is a difficult and complex process and leads the mind into ways that are dark and devious.

*Relation of Consciousness to the Psychotaxes.*—To tend to avoid an unpleasant situation, to sink back into the ease and delight of a pleasant one, needs no conscious and voluntary effort. One may reinforce the tendency by conscious voluntary action, but it is not necessary. The tendencies are almost reflex in character. So true is this, that individuals are frequently unaware themselves of tendencies that are at work in their own mind. This tendency of the psychotaxes to unconscious levels is helped out by the fact that they are often unmanly makeshifts, which, if seen in their true light, would make the individual appear contemptible in his own eyes and in those of others. Thus, for instance, in the psychotaxis of avoidance by disabling mechanisms: a man's duty is unpleasant. He exaggerates a physical difficulty, and so becomes more or less unable to perform his duty, and thus gets out of an unpleasant situation. These cases are very common. A careful study of them will seldom give the impression of pure malingering. The physical disabilities are sometimes such as can be produced by hypnosis, but are beyond voluntary control. The man is not conscious that he is pretending. He wants to think, and have others think, that he would come up to the mark if he could. Consequently, the very thought that he is trying to avoid his duty is repulsive to him. He does not allow himself to dwell on it for a moment. He mechanically puts it out of his mind, and the whole disabling mechanism becomes unconscious. Some individuals have a kind of dark suspicion of what is going on in their own minds—especially those given to self analysis; but others are so taken up with the idea of the purity of their motives and the innocence of their character, that they do not see what is perfectly apparent to the disinterested observer.

Again it may happen, as in the compensations, that one is conscious of the satisfaction and happiness he gets out of certain pursuits but does not know the precise reason why this particular activity is so pleasing to him. Thus, novel reading is a compensatory psychotaxis. Many people take indescribable pleasure in a certain story, because in reading it they live through pleasures that have never been theirs. But, if asked why they like it, they would never give this as the reason, though they might or might not realize it, were it pointed out to them.

In the psychotaxes, therefore, we have mechanisms that are partly conscious, partly unconscious with all shades of transition between the two.

*The Classification of the Psychotaxes.*—We may, as we have indicated, distinguish positive and negative psychotaxes just as we do the tropisms. The tendencies that we have to enjoy pleasant situations might be grouped under the name of "the persistent drive." They do not vary very much, though eventually, they may become associated with very complex mental operations. The negative psychotaxes, on the other hand, are at first sight many and various. Most of them may, however, be brought under a few headings. The first class are psychotaxes that present no solution—not even an inadequate one—for the unpleasant situation. These are depression and anxiety. There is a natural and innate tendency to be depressed, to worry and fret over unpleasant situations. But this does not get the difficulty out of the way. The second class embraces psychotaxes which involve some kind of solution for the difficulty, however inadequate. There are three possibilities here. (1) The unhappy eventuality may in some manner be avoided. Tendencies which merely aim at avoiding unpleasant situations have been aptly termed *defense reactions*. Here we have a large group of reactions. One may put the unpleasant situation out of mind if it is a mental affair. One may *shut out* the world from contact with his mind if surroundings are harsh and unpleasant, and become surly, cynical, sour, silent, secretive, negativistic. One may *become incapacitated* by general weakness or special disability, if his duties become very unpleasant, and there is any way of throwing the burden of self support or family sustenance on relatives, friends, or the associated charities. One may *avoid the realization of personal blame* by an exalted sense of his own righteousness, and transfer it to others

by suspicions and accusations. One may *keep others from realizing* his own real desires by a solemn face, or a violent old-maid shock-reaction at the recountal of the sins of others. All these examples are instances of native human tendencies which appear spontaneously in anyone, given the proper circumstances, but not all appear with equal facility in all types of individuals.

(2) Besides getting out of an unpleasant situation, one may seek to make up for its unpleasantness by some new form of enjoyment. If this is attempted along more or less the same level of satisfaction as the lost pleasure which creates the unpleasant situation, then the reaction is termed *compensation*. Thus one may imagine the fulfillment of unsatisfied desire. One may compensate for an unhappy life by becoming a wit. One may go to a vaudeville show to drown his discontent. One may *transfer his affections* from one person to another. One may *appeal for sympathy* sometimes by making himself appear sicker than he is —by convulsive seizures, etc. Some throw themselves against their enemy hoping for unjust severity that others may see how badly they are treated.

(3) If, however, satisfaction is sought in pleasures of a higher nature we speak of the reaction as *sublimation*. Thus a woman disappointed in love may become a social worker, or give of her millions to build an orphan asylum, or become devoted to music, art, literature, etc. Music offers to certain natures channels of outlet when the ordinary interests and affections of life are denied them. So also, literature, art, and science. Religion is the natural sublimation of human desires, always possible and always effective, no matter how great the calamities that confront us.

Along with these natural tendencies to avoid unpleasant situations, to compensate for disappointments, to sublimate life's energies into higher channels, there is often an attempt to meet the situation squarely, ask oneself what can be done, and then actively repress certain tendencies and give scope and place to others. This rational readjustment and active repression is something quite different from an impulse. It is a directive power that is exercised over impulse. It is not a psychotaxis, but a voluntary effort that is made under the influence of intellectual insight and ideals of conduct.

### 3. ABNORMAL EMOTIONAL ADJUSTMENTS OR PARATAKES

The impulses to adjust oneself to difficulties, that we have just classified, are in their general outlines common to all human beings. All of us have a tendency to be depressed and anxious, to avoid unpleasant situations, to compensate for disappointments and sublimate our desires. Any of them if carried to excess, may become abnormal and distinctly pathological. Thus, if depression deepens into absolute inactivity, if anxiety incapacitates one for ordinary duties, if the tendency to shrink into oneself passes into mutism and refusal of food, the adjustment is clearly abnormal. Some adjustments are essentially pathological; for example, to protest against a situation by a series of convulsive seizures, or to incapacitate oneself from duty by a paralyzed arm or leg. It should be noted that none of the reactions here referred to are purely voluntary sham or malingering. To make up one's mind to escape a difficulty by pretending some kind of a disability is not a psychotaxis but a rational voluntary adjustment. There are, however, a number of *functional* disabilities, that is, conditions that have no organic lesion or disease as a pathological foundation. These had best be conceived of as due to an unconscious pretense. They may be looked upon as hysterical symptoms. Just as there are all stages of transition between the unconscious and the conscious, so also there are between malingering and hysteria.

These abnormal adjustments are very common. They often exist as the sole or the main evidence of a pathological state. Thus hysterical convulsive seizures may occur in a patient without any of the so-called permanent stigmata of hysteria—or an hysterical contracture without any other stigmata and without the convulsive seizures of the classical syndrome. This monosymptomatic hysteria is common in children and was a frequent form taken by the war neuroses. Many of these conditions seem far too simple to be classified among the major psychoses, or even with the psychoneuroses. One might speak of them as abnormal psychotaxes. It seems best, however, to use a single word which will designate their abnormal character without the use of an adjective. The Greek preposition *παρά* may signify in composition something that is wrong or amiss. We are already familiar with it in *paraphrenia*, one of the synonyms for *dementia præcox*. The

term *Parataxis*, since its roots are not wholly unfamiliar, may serve as a fairly expressive designation of these abnormal reactions.<sup>1</sup>

The *Parataxes* and the *Psychoneuroses*. Reflex action, impulse, desire, and emotions are at times elements of complexes that we term instinctive reactions. Thus, in defending oneself against danger, there will be an emotion of fear, a desire to flee, impulses to strike, vaso-motor reflexes, along with the reflex secretion of adrenalin and its effects on the mobilization of sugar, the fuel for muscular action and muscular tonus, etc. The whole operation of the instinct of self-preservation in this case is a very complex affair. Among these elements are the psychotaxes. Now the parataxes may be considered as bearing a similar relation to the psychoneuroses and the major psychoses. A soldier comes back from the front with the diagnosis, "shellshock." There is nothing the matter with him except that his right arm is trembling in a gross, disorderly fashion, so that it cannot be used. With a few relaxation exercises the tremor disappears in a couple of minutes. He is sent to the ward and allowed a few days rest. In a few conversations he is given a little insight into hysterical disabilities, and in a short time he is sent back to the front; and *mirabile dictu*, makes good, stays, and does his duty. Has a case of hysteria been cured by such a simple procedure? Probably not, but only a condition which might develop into hysteria, becoming more and more complex in its ramifications into the individual's life, had it not been taken at its onset. What we are dealing with here is only one element in the hysterical group of reactions, a simple parataxis, and not a psychoneurosis.

The parataxes are elements of the psychoses and psychoneuroses as the psychotaxes are elements of instinctive reactions.

As typical examples of the parataxes we here present a study of the reaction types of depression and anxiety.

#### 4. THE PARATAXIS OF DEPRESSION

*Depression as an Impulse*.—Depression is a form of sadness and as such, a typical emotion and not an impulse. Emotions, however, in a perfectly normal mental life, are transient conditions. Calamities happen, but the unfortunate sufferer after a

<sup>1</sup> The word exists in English already in a very different sense, being used to designate a disjointed form of linguistic expression contrasted with syntax. But there is no reason why it may not be given a second signification.

period of sadness and loss of interest in everything finds occupation and renewed zest in his work. The ability to recover from misfortune, to shake off sorrow, to arouse oneself from depression, varies in different individuals. In those who lack this ability we find not only its negation but also a positive tendency to remain sad and nurse their sorrow. If one whom they love very much dies, a certain sense of fidelity to the departed seems to demand that new interests be shut out, and that they remain faithful to his memory by their continued sorrowing. Or, if they lose their money, or their position and station in life, or fail in some enterprise, they are not only sad, but seem to want to remain sad. Sadness procures a sympathy which is not bestowed upon the gay pretender who shakes off his sorrow and does not allow others to perceive that he suffers. Many have a keen craving for sympathy. Thus a little girl once remarked to me: "Don't you think it's nice to be sick and have everybody be sorry for you?" So also with sorrow, many think it nice to look sad, and have their friends pet and comfort them, so they stay sad, and their friends help to keep them sad in the vain attempt to console them and remove their sorrow by lavishly bestowing their tender caresses. The faint-hearted crave these manifestations of sympathy so much that they nurse their sorrow to obtain them. Thus while sadness and depression are emotions, they are nevertheless associated at times with an impulse in virtue of which the individual tends to persevere in his sorrow.

It cannot be doubted that in some cases we find the special mental factors, we might say extraneous conditions, such as a sense of fidelity, or a craving for sympathy that stimulates the tendency to be sad. We must not forget, however, that sadness itself, apart from extraneous mental considerations, has a kind of mechanism of self-preservation. It slows down the flow of thought. In pathological cases this slowing may be so great that conversation with the patient is a slow, tedious process because of the time it takes him to answer simple questions. Reaction-time experiments show that the time of association of these patients is much lengthened. It is thus difficult for them to consider the various possibilities that lie open to them and to work out a rational solution for their difficulties. When some one else proposes such a solution his words reach the auditory center, but there their influence ends. Propose a trip, or a new occupation,

or a course of study, to a normal youth and it at once awakens in his mind a whole panorama of imagery and vast vistas of possible achievement. But in the time of sorrow, associations flow so slowly that these possibilities do not occur, and even if one points them out, the sufferer cannot weld them into his scheme of interests. For that scheme of interests has been shattered by his sorrow. His center of ambition is gone and his mind works too slowly to build a new one, and to plan for the future. Thus sorrow by its natural effects on the mind produces a tendency to remain sad. This tendency is usually reinforced by extraneous factors, such as a sense of obligation to remain sad in order to show one's fidelity to a soul departed, or to a lost cause, or from an innate craving for sympathy. This impulse tending to perpetuate the emotion of sorrow must be distinguished from the depression which it fosters. It is a common type of reaction to the difficulties of life, presenting, however, no solution for them whatsoever and, therefore, demanding modification and control.

*The Stages of Depression.*—It would be wrong to look upon every tendency to maintain a state of sorrow as pathological. Sadness procures sympathy and sympathy, perhaps, has a valuable function to perform. It results in mutual help and is one of the stimuli to altruism which is a very useful acquisition of the human race. Few would be willing to banish all sorrow and all sympathy from a world such as ours in which misfortune is a daily occurrence. And perhaps it is a good thing after all to slow down for a time the torrent of human thought which so often rushes headlong and heedlessly through channels and courses over which reason exercises no control. To stop and think, and make a rational plan of one's life is a consummation that is often obtained only as the result of misfortune and the time it gives to pause and consider. Because of this useful and purposive character we may look upon many tendencies to remain sad as normal impulses. These normal tendencies are the psychotaxes of depression. Between them and the depressive form of the manic-depressive psychoses there are a number of conditions which block the individual's activities and are injurious to his normal mental development. They are, therefore, to be considered as distinctly pathological. On the other hand they clear up so readily under simple mental treatment, that they should be distinguished from the psychosis of depression which runs its course wholly unaffected by any psychotherapy whatsoever.

In my experience with depressed conditions, psychotaxis, parataxis, and psychosis shade into each other without any clear lines of demarcation. If this be the case the psychosis of depression is only an outgrowth of a normal human impulse.

Let us consider now some of these transitional conditions.

*Examples of the Parataxis of Depression.*—A situation rather than an incident is at times the apparent cause of a depression. Thus, a woman of 46 became depressed when her husband was put on night work. The depression, however, did not arise from sympathy with him over the hardship he had to put up with. The result of his night work was that he was around the house a great deal during the day. He was nagging, irritable, subject to explosive outbursts of anger, was harsh and cruel to their boy, and made life unhappy for the little fellow. She had had two previous periods of depression. In the first she spent four months in an asylum. The second lasted for six months but she was not sent to an institution. This, her third depression, did not come to full development. It cleared up in the course of about two weeks. The factors in the treatment were so simple, and the cure so rapid, that we can be sure that we were not dealing in this case with a major psychosis, but only the innate trend to be sad and depressed, and perhaps nurse her sorrow in an unpleasant situation in which she felt that she was unkindly and unjustly treated. A reaction type such as this raises the question: is the parataxis of depression the root of the manic-depressive psychosis? In this case where the woman had two previous attacks, in one of which she had to be sent to an asylum, it seems very likely that the incipient symptoms of the third attack might easily have developed into a major psychosis.

The elements of treatment in this case were:

(a) Reasoning her into a more rational attitude towards her husband's outbursts of temper. This, by the way, resulted not only in helping her, but also in quieting down her husband.

(b) Allowing her to follow her impulse of adopting a small child from an infant asylum.

(c) Stimulating her propensity to find consolation in religious exercises.

Except for minor spells of sadness, there was no relapse in the four years during which the case was followed.

When one human being centers his affection on another, and anything occurs to disturb the relationship between them, the inevitable result is a depression. How deep the depression is going to be depends on the ability of the depressed patient to find other centers of interest and affection. A woman of 31 came to the clinic complaining that for about eight months past she had been suffering with abnormal sadness. At times it was so heavy that it seemed that something was smothering her, that the outlook for the future was absolutely hopeless, etc. Her mind was a blank. Her sadness seemed unreasonable to her. She had the typical sad and anxious expression of the depressed patient. With treatment the whole condition cleared up completely in about a month. She was seen some months later very happy and cheerful, an altogether different type of woman from the sad worried patient that came to the clinic. The treatment consisted in the following elements:

(a) Seeking the cause of her depression. This was found from its history. It commenced about the time the man to whom she was engaged became indifferent and ceased to call on her.

(b) Dream analysis: this showed that the man to whom she was engaged was not her ideal, but another man to whom she was not engaged. Thus it was possible to argue that the outlook was not so black because the man to whom she was engaged had left her. It was really a fortunate incident. She must seek her ideal elsewhere, and it should be possible to find it.

(c) Being an educated woman it was possible to offer her some outlet in reading and study.

(d) The outlet of religion was in her case readily utilizable and of no little assistance.

A past delinquency sometimes acts as a mental boomerang, and intensifies or perhaps produces by association, a parataxis of depression.

A woman of 40 came to the clinic complaining of sadness that had lasted without interruption for about seven months. Her behavior and talk were normal, her face sad, but not so much so as to exclude occasional smiles. About five months previous to what she regarded as the onset of her depression her six-year-old child died of pneumonia. This made her sad, but she did not commence to lose interest in things for about five months. Then she became inefficient in her household work and unable to care for

the children. She felt that the family must move back into the neighborhood they had left when her child died. This was done at no little sacrifice and expense. After only a few days in the old environment, she broke down completely and was unable to do anything.

An attempt to discover mental factors by the Freudian method of free association led finally to the following complex: she expressed a fear that she was being punished. When asked why, she told how that when she was about twenty she broke up the happiness of a young couple who were about to be married, by getting the man to court her. She cared very little for him, but her vanity was touched by his attentions and she took delight in triumphing over her rival. Their marriage did not take place and she soon dropped her foolish admirer. Now she feels an irresistible impulse to break up her own home and go elsewhere. "My children's affections are turned away from me. They love their father rather than myself. They love other children, but they don't love me. I have lost the affection of those I love. I want to take my children away from their father and away from all other children that they may turn to me."

After this outburst, she expressed great regret for having told me her history, wanted to destroy the record, left the clinic and did not return again.

In the cases just mentioned we have conditions that approach the psychoses; the last one was perhaps a real psychosis in which there was an active etiological mental factor. Had it not been for the memory of her past delinquency and the idea that her affliction was its punishment she might have borne the loss of her child without becoming so depressed as to be unfit for work, and without the natural tendency of a mother, to be jealous of the love between father and child, becoming pathologically accentuated. In all of these cases the constitutional factor which slows down the flow of thought in sorrow and produces a tendency to brood over one's misfortunes, was perhaps more active than the sense of fidelity or appeal for sympathy above mentioned. These factors are especially prominent in depressions following the death of near relatives. The content of the patient's thought will at times reveal their presence. Thus a woman, who for months after her husband death was very much depressed, frequently expressed the opinion that the marriage legislation of the Catholic Church

should be reformed so as to forbid the crime of second marriages. The feeling that she must be faithful to her husband's memory was active in her mind and was in part responsible for her depression. The depression was an outward sign of her fidelity. Lest some psychoanalyst would attribute her horror of remarriage to a subconscious desire to marry someone else, it may be stated, that nothing in the patient's history suggested any real foundation for this hypothesis and she lived in widowhood for over fifteen years without remarrying.

*The Etiology of the Depression.*—Whereas, any unpleasant event may produce a feeling of sadness, not every incident can call forth the tendency to remain sad. The incident must be one that affects profoundly the individual's hierarchy of desires. It renders him for the time being hopeless so that he feels sorry for himself, feels that others should pity him, has no longer anything on which to build, for the keystone in the arch of his desires has been knocked to the ground. Thus the situation in which he finds himself is impossible. If it does not change and he does not find new interests, the psychotaxis takes on abnormal features leading to incapacitation for work and becomes a parataxis, or may even deepen into a psychosis.

That an abnormal reaction occurs in some men, and not in others, depends to a large extent upon their inherited constitution. Patients suffering from manic-depressive psychoses have more insane relatives than normal individuals, and these insane relatives are frequently of the manic-depressive type. It is interesting to note also that the manic-depressive cases are to a large extent recruited from those who take to the Bohemian type of society, as artists, musicians, poets, etc. There is, therefore, in every depression an hereditary organic factor which makes the patient physically disposed to this type of reaction. We have no knowledge of the more intimate nature of this psychophysical disposition. We simply assume some kind of physical factor, because it is hereditary and must, therefore, be transmitted by the germ cells, and in all probability, by some one chromosome of these germ cells. We know, too, that a tendency to emotional reaction may come and go with a physical condition. Shakespeare speaks of sleep that "knitteth up the raveled sleeve of care." Most of us have experienced the truth of his insight into human nature. When tired and worn out, all outlook on life seems possible only through glasses that are as blue

as indigo. But after rest and sleep, one rises with a new view of the world. Sadness and depression have vanished. If this is the case, it would seem that fatigue products are capable of influencing our mood and, if so, why should there not be a physical factor in our tendency to sadness and depression?

In every depression there are then two factors. One is the native disposition, an hereditary, physical, organic condition; the other is the physical factor consisting of the incident, and the patient's hierarchy of desires. There are cases in which one or the other of these factors dominates almost to the exclusion of the other. The hereditary factor is at times so pronounced that some patients spend the greater part of their life in a profound depression for which no adequate psychological cause can be found. In some every spell of sadness has its evident mental motivation. When no mental factor is found we have no right to argue that it is absent. Depressed patients are peculiarly reticent. Nor can we argue from the suddenness of the onset or cessation of a depression, that it must lack a mental factor. Depressions come at times like a stroke of lightning without any apparent cause. Even though this is so it is within the realm of possibility, that repressed trends of discontent suddenly manifest their power in virtue of associations with apparently trivial incidents or perceptions that seem indifferent. Such unnoticed perceptions are at times the starting point of apparently unmotived trends of thought.<sup>2</sup>

That any individual falls into a depression depends upon his inherited constitution and the strain to which it is subjected. Most of our soldiers, *e.g.*, went through the war with no more than the ordinary periods of blues to which all men are subject. One private in my ward had fallen into a profound depression with suicidal tendencies when, separated from his organization, he got among complete strangers in the mud and rain of sunny France.

*Treatment of Depressions.*—The prophylactic treatment of depression should strike first at the hereditary factor. Persons belonging to a family in which a manic-depressive psychosis has made its appearance should not marry into a similar family. To forbid their marrying at all would, I think, carry practice beyond the authorization of well established theory. It is not certain that this hereditary defect cannot be weeded out by continuous intermarriage with stable mental stock. The defect, if Mendelian in character at

<sup>2</sup> Cf. Kiesow's work on *Freisteigende Vorstellungen* in the Archiv für d. ges. Psychol., 1906.

all, is recessive and not dominant, and as long as such families marry into stable ones the children will have ordinary stable constitutions. The next prophylactic measure is to provide the individual by education with a foundation for multiple interests in life. The pursuit of knowledge for its own sake, of literature, science, music, art, can give a great deal of satisfaction and happiness. The uneducated man or woman who suffers some great calamity after passing the prime of life has little to compensate him for his loss and looks forward to nothing but a colorless and lonely future.

Once a depression has occurred, the earlier it is studied by a competent psychiatrist, the better. In the cases cited some suggestions for the treatment have been given. One must try first of all to find the true cause of the depression and then open compensatory lines of activity, and assist the patient to adopt a more reasonable attitude toward his difficulties, by analysis, reason and persuasion aided by the ingenuity and effort of a competent social service department.

##### 5. THE PARATAXIS OF ANXIETY

*Anxiety as an Impulse.*—Anxiety like depression is a word which is usually regarded as referring to an emotion. As an emotion it is something very much akin to fear. Popular usage seems to speak of fear when one anticipates bodily harm in the actual presence of danger; but when one is uneasy about some mental ill, or a physical ill which may some time happen but does not now impend, the term anxiety is often used. Again, the word anxiety is used interchangeably with fear, or at least with fear of moderate intensity.

With the feeling of apprehension there is associated a definite tendency which serves to perpetuate the emotion. This is *the tendency to bring up again and again to the mind the anticipated evil*. A state of anxiety consists in the ever recurring activity of this tendency, and its inevitable result, an emotion of fear. Along with this tendency to picture the anticipated evil there are motor tendencies, often unreasonable, and wholly inadequate to bring about a solution of the difficulty. This fretful activity is the characteristic associate of anxiety.

When, therefore, we speak of a psychotaxis of anxiety we are referring, not to an emotion, but to a fairly common impulsive type

of reaction to an unpleasant situation. This consists mainly in an impulse to consider over and over again unpleasant possibilities.

*The Stages of Anxiety.*—To be worried about a situation likely to be fraught with dangerous or unpleasant results, to have a tendency to consider this possibility repeatedly is, within limits, a normal and useful reaction—a healthy psychotaxis. It makes for a wise and careful management of our life. If we did not consider again and again the possibility of mistakes, errors, misfortunes, we would rush heedlessly into danger and fail to shield our life from harm. It is an ability that must be exercised prior to the solution of the problems that confront us, and there is a strong innate tendency to do so. When, however, no entirely satisfactory solution appears, certain types of individuals keep on going over and over again the possibility that the worst will some time come true, or perhaps, that it is even now happening without their knowledge. Thus, when a man is guilty of some habitual delinquency, he fears that he will be discovered. He does not want to give up the delinquency; but on the other hand he does not want anyone to suspect him. The rational solution would be to give up the bad habit but he is caught in its meshes and feels powerless. The possibility of the misfortune of being discovered keeps recurring and demands a solution. The conceivable remote possibilities keep multiplying till, perhaps, in almost every action he feels that he is betraying himself. And so a normal and healthy reaction passes into an abnormal and injurious one—the psychotaxis becomes a parataxis. The further growth of this type depends upon the constitutional make up. It seems most readily, however, to pass into or become associated with the anxious depressions, dementia præcox, the compulsion neuroses, or the phobias.

*Examples of the Parataxis of Anxiety.*—The first example that we give came under observation when it had already, perhaps, passed into the stage of a psychosis.

The patient was a nurse of about 35 who had been worried to the point of incapacitation by anxiety that others would think that she was not doing her work properly. At the same time she felt that her mind was getting dull, and she feared that others would perceive this and also divine the cause. She asked for a leave of absence, but this was not granted. She clung on to her work with the aid of an assistant. She was then worried lest she be held responsible for the work of her assistant, and felt she

should assume entire charge, but this she felt unable to do. About the same time she commenced to think that others were making remarks about her. They knew she was incapacitated and why. Finally, the whole situation became intolerable and she resigned her position with manifestations of abnormal excited anxiety. She was sent to a hospital for nervous disorders where her suspicions continued, changing only their form with the new environment. Associated with the anxiety reaction was a very marked reaction of "shifting responsibility." She was in no way to blame for the whole situation. In the first place, she would have been entirely herself had they given her a short rest when it was imperatively needed. Furthermore, people were drugging her and changing her moods from hour to hour in the day. If they would only let her alone she would get well. It soon became apparent to her that in the institution also people were suspecting her. They had noticed her attractiveness. (Her attractiveness, by the way, was of very moderate degree.) They wondered why she was not married. If she did not get away they would soon know all. Furthermore, she felt sure that they suspected why her mind was dull.

She felt that she must at all hazards get out of the institution. It was her old difficulty all over again. She had been living once with her brother's family as happy as she could be anywhere on earth. Suspicions commenced to disturb her mind. People seemed to be watching her. Finally, one day some one said: "A nice girl like you ought to be married." This upset her completely. She felt more and more that someone had told her secret. Life in her brother's house became unbearable—though everyone there was kindness itself, she felt she must leave. So she went many miles away where no one would know and none would care. But when away she had no longer the stay of sympathy. No one really did care whether she was efficient or not. She became suspicious of others and so her final breakdown ensued.

One day she sent for me—she wanted to tell me all her story. When I came, she said I had come too late. If they had only sent for me sooner, everything would have gone on well. But now she felt a force hindering the expression of herself. (Negativism?) She had been drugged. Her mood had been changed. Why would not people let her alone? Then suddenly, she commenced her story, after being urged to let the matter drop for the present.

From the story the underlying mechanism of her delusions became apparent. When 19 she became pregnant by her brother-in-law, and procured an abortion. The event was kept a secret as far as possible. Some members of the family never heard of it: From that day she lived a life of fear and trembling. She was in constant dread of the secret leaking out into new channels. When her suspicions became aroused she felt impelled to change her residence, which from time to time she actually did and left home altogether, going very far away. Her difficulties were increased by a habit of masturbation. She thought that people would know that she was guilty of this when they noticed her becoming dull and inefficient. Her sexual excitement was attributed to outside influences. People were experimenting on her. A patient brought into the next room was a hypnotist who excited her by his art. Drugs were put into her food for the same reason. She was in no way responsible for her temptations. She was a good girl and had always been good. Why could not people let her alone?

An immediate amelioration and clearing up of the delusion was effected by analysis, and helping her to understand that her false attributions were due to an unwillingness to look at herself as she really was; and, therefore, by an unconscious mechanism transferred responsibility to various influences in the outside world. She was also urged to face the past but to make no account of her fears that an event of sixteen years ago was causing discussion about her at present. She should shoulder the responsibility of the past and face all the possibilities of the present, hiding nothing from her own mind.

The amelioration, however, was only temporary and was followed a few days later by an attempt at suicide. This consisted in merely taking a few grains of veronal; and we could not determine whether or not the attempt was one with real suicidal intent or a dramatic appeal for sympathy. The patient was transferred to another hospital and her further history is unknown.

In this case, we are dealing in the stage here depicted with a parataxis that at least approaches the stage of a psychosis. It would probably have been diagnosed as dementia praecox. The fundamental note was the condition of anxiety the mechanism of which was apparent after a little analysis. Without this analysis the anxiety seems utterly unmotived. Why should people suspect

her? Why should they think she was inefficient? When we are simply told that they do, the condition seems very strange, but when we get an insight into the patient's inner life the type of reaction is perfectly comprehensive to us, for we see the mental roots of her delusion.

Anxiety is a very common type in neurotic individuals who have practised or are practicing masturbation. It is fostered by well meaning moralists, or ill advised religious enthusiasts, who attempt to work upon the masturbator's mind mainly by this emotion of fear. A number of these patients have told me that they have read about the effects of masturbation on the spinal cord and brain, etc., in books. Apparently, conditions caused by syphilis have been attributed to masturbation. There is, too, a prevailing impression among many that the color of the face, the expression of the eyes, is of pathognomonic value in the diagnosis of such offenders. Neurotic individuals hearing about this, commence to notice their color; and whatever it may be, it looks different to them from that of other people. They remember all they have heard about the dire effects of masturbation and to these symptoms they add others and weave for themselves a whole system of hypochondriacal delusions.

An American soldier in France, becoming anxious about a practice of masturbation that he could not stop, noticed for the first time in his life that there were dark brown spots in his iris. He then knew that anybody who looked in his eyes would know that he was a masturbator. He became anxious, depressed, and was sent to the hospital as incapacitated for his ordinary duties.

On questioning I found that his mother had blue eyes and his father brown eyes. I explained to him that the color of the iris depends upon the color of the eyes of the parents, and that it often happens that when one parent has blue eyes and the other brown we get this "particulate" type of inheritance in the iris, just as we see it, at times, in the spotted coats of animals. After a few conversations in which I merely reasoned with him, and after he had been put to work in the shop for a few days, his anxiety completely cleared up, and, to his own great surprise, he stopped the practice of masturbation. The cure for this habit is not fear but healthy interests in actual life. While this patient was sent to the hospital as a psychosis of depression the boy had no real psychosis, but that less severe condition to which we would

give the name of parataxis. This case is but one of a number of similar ones which I have seen clear up very promptly with a little reasoning and the awakening of new interests—interests which at times are very simple and which one would think wholly inadequate to effect a cure.

*Scrupulosity* is a form that the anxiety type of reaction sometimes takes. By this term, I refer particularly to the condition in which the patient worries a great deal about whether or not trivial things are grievous sins, and is specially perturbed about the possibility of having committed grievous sexual offenses, when as a matter of fact, they have usually been quite free from such delinquency. They feel impelled to go over their sins in great detail in confession, and if they have committed more or less serious sexual offenses in the past, they have an irresistible impulse to tell the whole affair all over again for fear that they may not have told it just right before.

The mechanism of this condition is probably not uniform, but it is very different from that which produces the anxiety of the masturbator. I have met but once the combination of actual present masturbation and intense scrupulosity.

The most common mechanism at the root of the scrupulosity, which produces a constant drive to confess and confess again, is probably a modification of the more or less crude impulse of exhibitionism. In one case of scrupulosity the dream content of the individual had frequently to do with being seen more or less undressed, and also of confessing her sins before various individuals and at social gatherings. The crude impulse of exhibitionism had been repressed and sought outlet in the attempt to rehash sexual offenses over and over again. This was contrary, however, to ordinary modesty and reserve, and, from the conflict between the two sets of impulses, arose the anxiety as it so often does when the war between opposing trends becomes acute.

In other cases of scrupulosity I have found a history of actual crude exhibitionism in childhood.

It is to be noted that the scrupulous are mostly women. I have known it to exist in one man of pronounced homosexual trend. It appeared here to have another factor. He felt impelled to go over and over his confessions and felt at the same time an obligation to enter the religious life. On being told that he probably had no vocation to the religious life, his scrupulosity cleared

up at once and did not return. It was in large measure a defense reaction against doing what he felt obliged to do for purely logical reasons, while all the instincts of animal nature rebelled against it. That precisely this defense reaction was chosen rather than another was probably due to a pronounced tendency to exhibitionism in a man with homosexual trends.

When from analysis of a scrupulous individual, one finds evidence of a sublimated exhibitionism, and presents that finally to the patient, there is at first an acute exacerbation followed by a distinct amelioration. The intensity of the exacerbation is variable.

In the war neuroses a condition of anxiety was sometimes noticed. One must not confound it with mere timorousness in action. Fear and anxiety are two very different emotions. The man who breaks down at the front from pure fear and candidly owns up to it, is not the type of mind that develops what has been termed the "anxiety neurosis." But between the two types there are all degrees of transition. At one end we have the state of pure downright fear. The man falls out of line in an advance, or, if he is in a trench, gets pale, and shaky, and altogether unfit for duty, and has to be sent to the rear. When questioned at the triage or evacuation hospital, he says, "I simply cannot stand up when I hear those shells." And if you ask him point blank—do you mean to say that you were afraid? he says: "Yes." The candid admission of fear at the first questioning is rather rare. Patients usually attribute their condition to being tired out. But if one suggests that a patient be given a rest and set back, some acquiesce, go back to the front, but are soon returned as unfit for duty. Others at once enter a demurrer, say they cannot stand it, are afraid of the sound of the guns. It is rather curious that so many say they are afraid of the *sound* of the guns, and fail to mention that they are afraid that they might be *hit* by a shell. The ease with which soldiers own up to being afraid of death is, as I have said, variable. Some seem to know that they were cowards at the front, but are unwilling to admit it in the rear. It is a shameful thing for a soldier to admit, and it is, after all, a sign of a certain amount of wholesome self-respect when a man does not blurt right out, and say: "I am afraid, I can't stand up under fire." There are others who have started out with good intentions, have been through a number of engagements, and finally break down; and when they do, they not only will not admit

that they were afraid of death, but seem to be really unconscious of the fact that the fear of personal danger had anything to do with their breakdown.

Before this breakdown they often go through a period of what may be termed "sensitization to danger." I have examined a number of men who volunteered and went to their first engagement with the greatest enthusiasm, and carried on under severe shell fire, doing the full duty of a soldier. But in their second or third or *n*th engagement they break down and are fit for nothing ever afterwards. Actual experience at the front is something that seems to defy all previous attempts to imagine it. The school boy's idealistic dream of a battle is one thing. The battle field itself is something very different. After long marches in the rain, sleeping in "pup" tents on wet ground, after sneaking into positions in the dark, and tumbling over the dead bodies of those who went before, after a harrowing experience of waiting under shell fire, the school boy finally goes over the top. A shell bursts near him, kills some of his companions, blows him into the air and lands him in the mud bruised, trembling and dazed. Then he gets up, and mindful of his duty as a soldier, goes on for several days perhaps without food, wet, with no place to sleep, and unable to build a fire at night to dry his rain-soaked clothes, and to warm his chilled body, and cold blue hands and feet, for fear of attracting the shells of the enemy. At night there is perhaps relative quiet and time to think of the home he left behind, of the prospects he had for the future, of the dangers that lie before him, of the friends that he had seen killed before his eyes. Perhaps his face has been spattered with their very flesh and blood. And so he passes the several days of the advance, but with credit to himself and to his country. His regiment is finally relieved. He goes back to a so-called "rest area." He refuses to think that he was so unsoldierly as to waver at any time, and buoys himself up with a sense of duty done. He may go through several such advances, but there comes a time when in the "rest area" he is more fatigued than usual. He gets no letters from home. He becomes anxious. There must be something the matter with someone at home or they would write. If he starts to think about the next advance he puts it out of his mind. But he allows full play to his imagination in picturing home conditions. "For after all," he says, "it's a man's duty to think about his dear ones." His

worry and anxiety become almost constant. He cannot sleep. The relative quiet of the "rest area" has not relieved but increases the feeling of tension. His regiment gets orders to relieve another in the front lines. He arrives again in a region where a few shells are falling. He notices that he jumps when the shells explode much more than he used to. He becomes afraid that others will notice him. As a matter of fact, others do see that something is the matter. He tries his best to stand up and do his duty, but he cannot. He has been "sensitized" to shell fire and is good for nothing at the front. He is sent back with tremors that in typical cases soon disappear. But he remains more or less fatigued; worried, and anxious. Although he received good news from home he is surprised to find that it does not relieve his mind. Perhaps something has happened in the meantime. His anxiety appears even to himself as somewhat unreasonable. He is thoroughly ashamed of himself, feels, however, utterly incapacitated, and frankly admits that he is now no longer in a condition to be of service at the front.

Some are inclined to attribute the process of sensitizing to actual organic lesions in the central nervous, or vascular systems, or both, due to the effect of high explosives. If, however, we are to credit the account given by the soldiers themselves, purely psychological causes may be present. Thus patients are sensitized who never had an actual concussion experience. Mere sight of the carnage has been enough to unfit an enthusiastic volunteer for further duty. Others have been blown up by shells at various times without being bothered in the least. But after intimate chums were shot down right before their eyes they found themselves unable to carry on in the next engagement. It is probable that sensitization consists in having it brought home to one very vividly and forcibly that these bursting shells may do to me what I have seen them do to others—perhaps for some other for whom I have entertained a special affection. It is strange that some break down so soon, when others are capable of going through so much, and for such a long period before they finally become sensitive to the experiences of war. Thus MacCurdy<sup>8</sup> gives a very interesting case of a man who went through over two years of war, rising from a private to a lieutenant and finally broke down with an anxiety neurosis after a definite prelude of sensit-

<sup>8</sup> War Neuroses, Utica State Hospital Press, 1918, pp. 4-6.

zation. In such cases it would be interesting to look for extraneous psychological factors, so as to see whether or not the final breakdown was due to long continued physical and mental strain, or to the complication of new mental problems changing the patient's general attitude.

What seemed characteristic of the anxiety neuroses at the front was the repression of the idea of being afraid, so that in typical cases the patient was wholly unconscious of the fact that he was incapacitated because of his fear of death or personal injury. The fear was then displaced in consciousness to some fictitious object. The most common object was home conditions. "I have received no news from home, something must have happened, some one must be sick or dead." A little reflection, however, would show one that letters from home were not to be expected. In the first place, the postal service was bad, and long delays were common; in the second place, the soldier had been with a regiment always moving, and perhaps long out of touch with postal communication. Reference of the anxiety to a laudable solicitude for those at home excused the patient, and defended him from the shameful admission that he, a soldier, was afraid of death. The conflict between his fear of death, and his desire for military glory, and the honor and respect of his comrades, and perhaps also his sense of duty, was the fundamental cause of his anxiety.

Even in these cases we see the tendency of the cause of anxiety to be forgotten. When this takes place, and the parataxis develops into a full blown hysteria, instances are known where the physical symptoms of fear are called forth by some incident that has an unrecognized association with the cause of the condition, and the patient suffers from palpitation of the heart, nausea, dizziness, etc. The reaction appears to be wholly without cause and its real significance is revealed only after analysis.

*Etiology of Anxiety.*—The normal psychotaxis of anxiety is nothing but an impulse to use the ability to think over a situation and its dangers. It may be called forth by the apprehension of the possibility of any painful event whatsoever. Individuals differ markedly in their tendency to persevere in the impulse. This marked difference is probably due to hereditary factors so that anxiety is not a wholly psychogenic mechanism. There is, however, a psychogenic factor that enters into pathological states of

anxiety—and that is an apparently irreconcilable conflict between incompatible desires. The soldier, for instance, cannot be sure of saving his life if he risks it. If he tries to save it he runs the danger of being called a coward. It was this conflict that lay at the basis of the anxiety neurosis. These neuroses differed from the other war neuroses in that the patient from one point of view desired, and from another point of view did not desire both horns of his dilemma. He wanted to make good, but he did not want to be killed. He wanted to escape danger, but he did not want to be called a coward. Other patients, who had no very strong desire to make good, and were bent mainly on shrinking from danger, responded to the same situation by some kind of defense reaction, that disabled them and withdrew them from the zone of operations.

A similar condition exists in those whose conflict proceeds from difficulties of the moral life. They want to keep the moral law, and maintain an appearance of respectability in the eyes of others, and also in the forum of their own conscience; and at the same time, they feel a craving for pleasures that are prohibited by the moral law. This craving is suppressed with more or less success. If unsuccessfully, so that the craving is at times indulged, the anxiety remains associated with the desire that causes it. If successfully, so that the craving is never indulged, and the patient does not even admit to himself that he has it, the anxiety is likely to attach itself to other things in which the patient does not scruple to admit his interest. Thus in the war neuroses the men worried about what might have happened at home. An officer in the engineering corps became obsessed with the fear that he might have left his instruments behind. Others worried lest they might have made some mistake.

The fears and anxieties resulting from such conditions are sometimes termed "phobias" and are often the symbolic expression of the suppressed desire. This is conditioned by the fact that one and the same thing from different points of view is both desired and not desired. A school teacher came to me with a phobia that was gradually becoming more and more extensive. The basis of it was an infantile sexual curiosity. It commenced with the fear of a certain street through which she could not pass, and, therefore, she had to take a long circuitous route to school. Free associations revealed the fact, not only of early curiosity, but also that on this

street the school children were in the habit of writing obscene words and drawing obscene pictures on the walls. The anxiety about this street arose from the fact that she wanted to look at the walls but felt that she had to keep her eyes on the ground. Each time that she went through it, it renewed the whole conflict that was going on in her mind, so that it became a painful fatiguing journey. If she looked up she was afraid that people would think that she was curious about the walls and then they would know all about her conflict. The necessity of restraining her eyes then extended to all sorts of public gatherings, to all streets that were crowded, to the class room itself, so that teaching became an intolerable burden. The phobia became associated with a "compulsion neurosis"—a tendency to look which had to be continually suppressed when in public.<sup>4</sup>

The conflict of incompatible desires, neither one of which will be downed, is the main factor in producing a state of anxiety. Exceptions will be found to the narrow Freudian concept, that anxiety neuroses arise only in cases in which sexual gratification is desired but not possible. The tension arising from the impossibility is a factor but not the real cause. The anxiety arises from the natural tendency to consider possibilities in all sorts of difficult situations. When one is in a dilemma, and wants each side at the same time, and likewise fears lest he be impaled on either horn, the condition of worry is perpetuated. Repression leads to all sorts of symbolic expression and apparently unmotived outbreaks of the physical symptoms of anxiety and fear.

*Treatment of Anxiety.*—As a rule the anxious person should be made to understand fully the cause of his anxiety. Realizing the true reason for his condition is frequently sufficient to bring it to an end in cases that are not of long standing. The treatment of the anxiety neuroses at the front consisted in nothing more than this, plus, of course, the short period of rest, during which it was accomplished. The reason why mere knowledge of the subconscious motivation of behavior brings about its modification, may be shown by the following analogy. A man can play upon your mind, arouse your sympathies, and excite your resentment by presenting to you a number of plausible arguments, which he, by knowledge of

<sup>4</sup> Analysis helped this case, I think, but did not cure. It made work possible. It did not do away with the conflict. I was not successful in opening channels of compensation or sublimation that afforded adequate satisfaction. The opening of these channels and not analysis alone is the secret of success in curing such cases.

your character, knows will appeal to you. It is necessary for you to think all along that he is honestly striving for the ends he proposes to you. But, if once you discover that he has been playing on your emotivity for sinister ends of his own, about which he told you nothing, his power of influence dwindles into nothing. Our "lower self" is very fertile with these specious reasons. Attempt to do anything good but costing unpleasant exertion or repression, and at once the mind is ready with all manner of excuses. When the anxious person tends to the side of his dilemma that involves the exclusion of natural cravings, he meets with a storm of internal opposition. To understand fully the source of this opposition helps him, for it enables him more easily to enter into paths of compensation or sublimation.

The fundamental cure consists, however, in the solution of the dilemma. One side must be taken and the other really and genuinely given up, or it must be satisfied in a manner that does not conflict with the demands of the other side. Thus in a case reported by Frink a girl was cured of an anxiety about going out alone by analysis. The analysis made it possible for her to resume her friendship with a man she loved, and marry him. The opening up of this happy solution to her difficulties and its actual accomplishment was the real reason for her cure.<sup>5</sup> It would have helped her but little to merely understand herself, if no solution to the problem of her future life had been offered.

Some doctors do not scruple at an attempt to bring the conflict to an end by sacrificing the moral law. Even Freud has entered a demurrer against such attempts by describing them as *wilde Psychoanalyse*. Whatever one may think about the moral law he should regard it as embodying the sanctions of experience. It cannot be infringed upon with impunity. The Gordian knot of the psychosis is not to be cut, but unraveled. The patient needs not the skill of a physician for any such solution. Some patients with false consciences may be very much helped by finding out from some trustworthy moral guide that what troubles them so much is not a delinquency. But duty and moral obligations cannot be sacrificed in order to overcome anxiety, however great. The task of psychology is the finding of a real solution, which will do away with the anxiety, and, at the same time, not deprive the patient of the safeguards of the moral law.

<sup>5</sup> Morbid Fears and Compulsions, 1918, pp. 444-495. Frink attributes the cure to a deeper analysis.

## AN AUTOBIOGRAPHY

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### INTRODUCTION

The following autobiography of childhood experiences and emotions was written by a young man of twenty-three while in one of the U. S. Training Camps, on the eve of his departure for the battlefields of France. This memoir was compiled as a gift to an intimate friend (in case the writer failed to return from the war) and as such is a very personal description of his early life, in so far as it offered itself to him for recording.

It was the intention of the writer to continue his story up to the time of his entrance into the Army, thus leaving a rather complete history, but circumstances decreed otherwise. The arrival of a long-expected order to embark for the "fighting front" interrupted the task and the history was regretfully left in its present unfinished condition. Later, on becoming located in one of the foreign camps, there were three or four attempts made to pick up the broken threads of the narrative, but all such efforts proved useless, the "spell" had been permanently broken.

The probable cause for this inability to continue lay in the difference in the feeling between an emotional contemplation of a rapidly approaching crisis in one's affairs and the arrival of that crisis into the immediate present, resulting in two distinct and widely separated types of unconscious reactions.

While working on this biography the young man was under the greatest possible emotional stress and mental excitement—an intense and active fear of what the immediate future might have in store for him and of the unknown conditions to be faced in the trenches (a fear of being afraid). In view of these facts the production is of unusual interest being motivated, as it was, by the unconscious and emotional forces of memory. He very well expressed it by remarking that "It really wrote itself." (Automatic writing?)

Undoubtedly he had entertained the thought that he was going to his death or very possibly to some horribly mutilating injury and, as the drowning man sees vivid moving-pictures of his past, so our author was enabled to obtain a panoramic view of his childhood period of life with accompanying emotions—memory pictures which are usually relegated and kept well within the confines of the unconscious. The exciting cause for this mechanism of reproduction probably being the same in the one case as in the other, it is noteworthy that these presentations are all of a pleasurable character dealing only with intimately personal affairs.

As the content of the document shows, the mysterious (?) phases of his experiences had already been accepted by him as being of occult origin and on his return to this country and the resumption of old affiliations, these explanations then served as excuses for symptoms exhibited.

When he came under my care it was suggested that he write an account of some of the most prominent occurrences of his early life—those happenings which he thought might have had some bearing upon or directing power toward the present abnormalities (?). Whereupon he resurrected this months-old autobiography and offered it as pretty well covering the ground indicated, showing his still implicit faith in the reality of those experiences of times long past.

With the above explanatory setting for the following series of life-pictures we will turn our attention to the pictures themselves, having obtained a very fair idea of the mental atmosphere in which they were drawn.

#### COMMENTS

##### *The Crystal Sphere*

While the psychoanalytical value of the above autobiography speaks rather loudly in its own behalf, nevertheless it will repay us to turn back and briefly examine a few of its most important sections. The phantasy of the "Crystal Sphere" will be the first one to so detain us.

The extreme care and attention to details with which our author describes this sphere and his recurring adventures therein, very definitely mark this episode as having had a great emotional reaction for him. Considering his age at that time (about four) and his then lack of life experiences, the consensus of opinion regarding

this phantasy would undoubtedly be that it had no place in a seriously intended autobiography as it was nothing more than "fancy run riot," a child of pure imagination. However, before arriving at such a verdict, it might be well to remember that it is impossible to build a structure of any kind upon a point of ZERO and this even in the imagination. Of necessity all psychological structures whatsoever must be erected upon a foundation of FACT, either of personal experience, observation, racial knowledge (the "Universal Mind"—Instinct) (1) or upon deductions or suggestions derived therefrom.

This being true we will have to look below the surface appearances of this story for the skeleton framework upon which it rests and which makes such an extraordinary piece of imaginative architecture as this possible; we know that it must have a point or points of contact with actual experiences and that they must be the supporting material. A careful re-reading of this section of the narrative and a plotting of all associated suggestions arising therefrom will greatly assist in bringing into view this framework of materialism upon which this structure is built. Such a scheme would read about as follows:

The globe in which our author finds himself has "soft walls" (the uterus); his position in this globe is practically an "unchangeable" one (the comparatively fixed position of the child in *utero*); when in the globe his size is "exaggerated" (the feeling of a large child in comparison with the cavity which he occupies—he weighed over twelve pounds at birth); his sense of an accompanying "personality" (the mother); his feeling of "peace, quiet and comfort" when within the globe with the "remoteness" from the workaday world (most natural under the circumstances); the increase of "power" while occupying the globe (the needs of a child when in the uterus are furnished him without effort on his part, even before they become desires,—one is tempted to think that this spells omnipotence); the "wonderful light or radiance" observed (this might well express the sensation of a child on first emerging into the world and seeing the light); the "stars" seen above and around him (the white faces of those surrounding a recently born infant very probably appear to him as spots of light) (2).

Notwithstanding the displacement in the time of these occurrences to his fourth year, the very unique faithfulness in description of pre-natal and birth conditions, as shown in the story, compels one to accept this phantasy of the Globe as being a true, emo-

tional and symbolic re-presentation of those earlier experiences. These pre-natal and birth incidences all take place before the development of a consciousness of self as a distinct personality, when to the individual concerned neither time nor space exist. Due to this non-personal character of consciousness at this extreme period of life, there could not be a sense of self-participation in any of the events taking place at that time though there could be, however, an innate feeling of proprietorship in them. Knowingly or unknowingly they were experiences belonging solely to the author and in consequence of this feeling of familiarity with them he used them as the groundwork for his later experiences in the Globe. Of course the original experiences took place in an orderly sequence extending over a considerable period, but the individual, being then without a knowledge of time, reproduced the events as if they occurred simultaneously, thereby completing all the various displacements that were necessary for their reproduction in the story.

If from any cause the scroll of life's experiences and emotions begins to unroll backwards in review before an individual, there can be no limit set for such a reverse procession short of the individual's span of existence, the number of incidences to be so reviewed or a failure of the energy which started this mechanism into operation. The feeling of any personal share in the events shown in such a series of views, would entirely depend upon how far into the past such a parade extended—whether it passed beyond the point where the consciousness of self as an entity joined the line of subconscious existence into the period of the non-personal, or whether it stopped before reaching that point.

This process of backward unfoldment, which did not cease at the junction, is just what occurred in the case of our author, due to the very great emotional stress under which he was laboring while in the training camp. The picture-story of the Crystal Sphere which he gives us is but a composite memory-photograph of pre-natal and birth experiences which, coming from the Unconscious are thrown upon the screen of Consciousness and there appearing as a fabric of the imagination are translated upon the screen to appear as if taking place at a much later date than did the real experiences which gave them origin. Because of the non-recognition of any personal connection with the original experiences, he transferred the unconscious feeling of proprietorship in them to his conscious self as chief actor in the phantasy, thereby re-living them at the age of four.

We have here, then, a sketch taken in its entirety from real life and, aided by the imagination, rebuilt into a Crystal Sphere Phantasy.

Such a constant symbolic retreat to pre-natal and birth conditions, as the above well illustrates, inevitably leads to complete identification with the Mother plus all of the consequences pertaining thereto. From this position of maternal identification the Father becomes an object of excessive love amounting to adoration; this process is carried to its legitimate conclusion in the history, and shows itself without camouflage (3). A further discussion of this part of the subject would take us beyond the confines set for this article.

#### *The Child Presence*

The second and important section in this autobiography to be considered is that which pertains to the "Child Presence." On first discovering an accompanying Presence when in the Globe, our author expresses no surprise thereon; instead, he at once feels that there is a peculiarly close bond of sympathy and understanding existing between himself and this Presence. At the beginning of this experience the Presence was only sensed as such and it was not until years later and after the acceptance of certain tenets, that he was able to state specifically whom it represented.

It has already been explained how the materials furnished by the unconscious for the building of the Globe Phantasy suffered various kinds of transpositions, but among them was one piece that was not influenced by this rule of chaotic behavior,—the Child Presence. Although it shared in the time displacement it did not do so in regard to place transposition, so that notwithstanding the bodily shifting of everything else from the side of the real to that of the unreal, the Presence remained quietly where it was first sensed—within the symbolized uterus. The need for transferring it to more commodious quarters had as yet not arrived, but later, when the unconscious found it necessary to again bring the displacement mechanism into operation, the Presence was forthwith removed from the Globe and into a field of greater activity by being incorporated with the author himself and thereafter it became the second self of that individual, in effect two egos within the one body.

Because and by the aid of his voluntary regressions into the Globe our author became, as it were, master of the strife and stress

of his own little environment through this process of self-removal from it. As his faith in this marvelous ability to control his surroundings grew, there was developed at the same time an extreme feeling of superiority over all other individuals who could not do as he did, or, we might say that he regarded himself as almost superhuman because of this exceptional power.

With such an omnipotent attitude of mind as this towards people and mundane affairs, his developing ego impulses, which are based upon the self-preserved instinct and are therefore directly influenced by environment, received an excessive stimulation and in consequence of this they attained an influence over the individual beyond the ordinary limits of expression.

Also, at about this period of his life, our author reached the narcissistic stage of childhood, a stage of development based upon a biological sex impulse, though at that time of life not recognized at such; an impulse which does not depend upon the environment for stimulation but that nevertheless is capable of growing to immoderate proportions.

With these already exaggerated sex and ego impulses flowing side by side as they did, and with each assisting the other in its flow, the next psychological step for such an individual to take was almost an inevitable one—an expansion of the Ego to give room for such rapid increase of self-regard. Therefore in the course of time there arrived a state of mind where his feeling of superiority overflowed its banks, due to its unusual stimulation, whereupon the Presence was displaced from its position in the Globe and was literally absorbed into the personality of the author becoming part and parcel of himself—he doubles his ego as more in keeping with his self-regard.

The mechanism of displacement which operated here to allow of such a duplication as this, is motivated from the unconscious due to the feeling both of necessity and desire. Under the circumstances, as outlined above, this mechanism is almost automatic in its operation.

As we have seen, the origin for the Presence was the Mother, possibly a dimly sensed memory-picture of the mother-personality carried over from the very earliest times, times when things were felt rather than seen, a shadowy perception rather than knowledge. Consequently this Presence may be either an ante-natal memory-picture carried forward to the Globe period, or, a post-natal one also carried forward and connected with the Phantasy to complete that structure and give to it an appearance of reality, of life.

The author through his constant symbolic retreat to the prenatal and birth conditions of dependency very completely identifies himself with such a state and it is this child-like dependent attitude and sentiment toward the Mother that he unconsciously transfers and exhibits towards this vitalized Mother Image—the Presence; it is the feeling which makes him so ready to accept it as his Counsellor and Guide, this notwithstanding the regard in which he holds himself. The technique of the final scene here is much the same as that occurring in the Phantasy.

At the time of the dissociation of the Presence from the symbolized uterus, a transformation of sex takes place to the male side. Arising as the Presence did from the female side of life there could be no possible identification of it with himself until its sex had been changed to that of his own—hence the transfer. In the case of the Phantasy the transposition was one of time occurrence and sequence of events, here it was a transposition of sex from the female to the male.

By the above mechanism our author forges the last link in the psychoanalytical chain, without which such a complete identification of the Presence with himself and the doubling of his ego to give lodgment to his actively growing feelings of superiority and narcissism, would have been impossible.

#### *Speaking in Strange Tongues*

In his journey from infancy to adulthood the individual re-enacts many of the most important episodes connected with the developmental history of the human race in its struggle towards a progressively higher civilization. During this stage of his existence the imagination is given free rein: he passes through a fire, stone, stick, ball and string age—he peoples his world and the darkness with the spirits of giants, monsters, elves, fairies, et cetera, to whom he offers allegiance—he invents a language peculiarly his own for the purpose of communicating with these make-believes which are to him a reality—he builds air-castles, fairy-tales and other mythological structures as an outlet for his prodigious mental energy and in an endeavor to explain things which he does not fully comprehend, structures built upon a racial instinct. In other words, his powers of imagination and the expressions thereof differ in no way from those exhibited during the same early period of racial experiences and development, this being the only method which makes

true progress at all possible. These facts clearly indicate that the instinctive impulses motivating human behavior are the same today as they were in extremely ancient times, that civilization is but an increase in knowledge gained by this "trial and error" method with the prohibitions set up by it, man's original instincts remaining the same in all essential details.

Therefore, beginning as he does on the same psychological level as that of primitive man, with nothing but his own powers of vision and interpretation as a means for self-improvement, he slowly rises higher and higher through a graded series of educational and cultural levels to a position which appears far removed from his primitive starting point. As he passes from a low level of understand-and to one above, this higher and more recently acquired one assumes control and holds the primitive ones below it in check. By a continuation of this process, these lower levels of mental development are lost sight of and, when the childhood level is attained, the infantile with all its belongings is left behind and becomes passive; youth unregretfully (?) leaves childish things with their associations and when full manhood is reached the individual should find himself upon the level of the present-day civilization with all that it entails (4).

While these various levels are lost sight of and are largely forgotten, during the individual's upward progress, they and their associations are nevertheless indelibly impressed upon the unconscious memory and under certain conditions can be brought into the conscious life with all their activities. In cases of insanity, the delirium of fevers, in hypnotism, during periods of great emotional stress or the sudden relief therefrom, and at times of intense emotional excitement, especially of a religious character, these high and controlling levels of culture lose their power of control and the individual drops back to levels representative of more primitive states plus their accompanying behaviors—the extent of such regression being limited only by the number of high levels forced out of control. This backward turn of the individual is not usually complete in all details, there being some accompaniments of the higher levels remaining, so that the resultant language and behavior partakes of both the high cultural levels and the lower primitive ones, a conglomeration of effects.

This is just what happened in the case of our author because of the great excitement and the intense emotional upset experienced as accompaniments of his retreats into the Globe, he was thrown

back to an earlier and still more primitive level of his existence, a level beneath the one he normally occupied. Consequently there came into manifestation a language representing his baby-hood—a language associated with that particular period of his life—or, possibly, he regressed even further than this to a level ante-dating that time, reverting to a very early period of race development. Without more information on the subject than is offered in the autobiography it would be impossible to be more definite in arriving at a conclusion.

### *The Fairy Kingdom*

The next and last section to which attention will be drawn is that of the tragedy occurring in the story of the Fairy Kingdom. Outwardly and in effect this tragedy duplicates the Oedipus fable in all its details and this fable is so well known and has been written of so frequently that there is little more to be said concerning it. In the above case, however, while the tragedy remains of the incest type and character there may be a point connected with it which lies outside of the historical one, which deals with the subject from the purely masculine side of the question. This difference will be but briefly indicated in the way of a suggestion of possible deviations from the usual; in this case the climax, while the same in principle, is motivated a little differently, duplicating a not uncommon crime found in the annals of history, one which is well known and frequently admitted in the consciousness of the individual.

Of course it is agreed that the whole plot of the story of the Fairy Kingdom leading up to its final denouement is remotely due to the work of the unconscious, which at this period of life has no consciousness of sex or of sex needs, except as a diffuse biological instinct, the Prince being a representative of the author, his desires and ambitions.

If it is a truism that the emotional experiences of the individual are the builders of his personality, his traits of character et cetera, then such a constant retreat from the realities of life as was indulged in by our author in the *Globe* experiences could have no other effect than to create in him tendencies which do not usually belong to the aggressive side of humanity. In the nature of things such an avoidance of the ordinary affairs of life would of necessity build traits of character such as timidity, submissiveness, instability and excessive emotionalism; these united with a love of dependency upon

the Mother Image for peace, comfort, happiness et cetera, could have but one final result—psychic effeminacy. To a male individual with such a feminine point of view, the outlook upon the world and upon human relationships would be changed, the parental ones being the first to suffer from such a reversion. Instead of idealizing the Mother, which is the normal state of affairs for the male, he would identify himself with the maternal side of the house and this would be followed by an idolizing of the Father, giving place to a growing jealousy directed towards the opposite parent, her pleasures and privileges. From this point of view the patricidal crime of the Fairy Kingdom was motivated by this psychic feminine jealousy, a “dog in the manger” attitude of mind.

The jealousy exhibited by the Prince did not pertain only to biological sex affairs but included a desire for power as well, a “sop” to the narcissism which showed itself at this time, unless we are willing to acknowledge that the love of power is exclusively a masculine trait. This psychic feminism may further explain the extreme readiness with which the Presence was transmuted to the masculine gender, when it was found necessary for it to become a constant companion of the author.

The grief felt for the crime committed is beautifully caricatured by the choice of an ugly toad as chief mourner (an object of loathing to the author); it also well expresses the abhorrence experienced towards the crime of patricide while the sudden disappearance of the toad and the failure to recapture it symbolizes the insincerity of the grief and its short duration.

There is one point still remaining to be touched upon before we leave the subject—shortly after the tragedy the Fairy Kingdom was destroyed by an outside force and the pleasure which had been taken in its affairs by our author completely vanished. The sense of guilt, following the crime of murder, is not an innate possession of mankind but is imposed upon him by forces outside of and quite foreign to his true nature, the results of a prohibition placed upon it by religion and community interests and welfare. Therefore, when the feeling of guilt arose in the mind of the author, such feeling was due to forces existing outside of himself and because of this and its attendant guilty conscience all pleasure connected with the Fairy Kingdom and the Kingdom itself forever disappeared. It was most truly destroyed by a force which arose from an outside municipality.

The above three episodes to which attention has been called well illustrates the mechanism by which the Unconscious impulses attain their goal of maximum pleasure. This extreme pleasure derived from phantasy building from which all pain components have been removed is easy of attainment, avoids all of the disagreeableness of Reality and the adjustment thereto and consequently the temptation for such indulgences are among the most powerful of life experiences while at the same time they are the most dangerous to health and mental well being.

To allow oneself to become habituated to this sort of pleasure with all that it necessarily entails, marks out for the individual an invalidism in its truest meaning, an invalidism ranging anywhere from simple unhappiness up to the very acme of disease—insanity. In the functional sense it is the rock upon which the individual wrecks himself thereafter becoming a derelict upon the river of life.

The world owes an unnegotiable debt of gratitude to Professor Sigmund Freud, of Vienna, for so painstakingly and correctly mapping out these unseen shallows and dangerous places of the mentality, with the careful directions for avoiding them.

To those especially interested, the full autobiography will be found to contain a wealth of material in symbolism, transposition, projection, and displacement and those who care to go into the subject more deeply than space allows of in this article, will be well repaid for the time spent and the effort expended in a further psycho-analysis of it.

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#### THE AUTOBIOGRAPHY

The suburb of ——, in which I first saw the light, contained little to stir the imagination. I am sure it is the last spot which an artist would choose for a home—just a little manufacturing village, dominated by a few tottering factories in the conventional brick red paint which characterized the Palaces of Industry in the year of 1895.

The last of a family of seven children, I found myself the baby brother of two grown brothers and four sisters. A tiny likeness of myself, named ——, had died two years before my birth—he had

lingered only a few months and had returned, leaving a place for me, which I fear I have never filled successfully.

I do not know if there was any physical resemblance between us—that I have taken his place, that the body of —— was not adequate to carry the ego, and was forced to give way for the new body which was named —— a body which is supposed to possess qualities more suited to the needs of the Ego. In recent months I have been told that the Ego has something very definite to accomplish and that the first physical manifestation of it which was named —— was not adequate to carry that purpose to completion—that the present manifestation, which we know as —— will be asked to carry out that task, aided by the still present assistance of the Child Presence of ——. This Child Presence which I know to be a Reality I will touch upon in its proper place in this paper.

I am not at all prepared to verify this bit of Investigation which has been given me—if it is indeed true that my Ego has two manifestations which are present, each within the other—I am only sure that the idea will receive the attention due it, when subsequent investigation will have established its truth.

The year in which I was born was an epoch-making one for our family, for it saw the completion of a large building erected in the city of —— by my father to house his growing business as a carriage manufacturer, and our removal to that city.

Shortly after this we again moved to —— in order to sell our house there, and in that village of my nativity my babyhood was spent.

Being a sensitive and impressionable child, it is little wonder that the first four years of my life were singularly devoid of any of the impressions which resulted in the almost complete emancipation from the circumstances in which I found myself later on. My sisters all being much older than myself, I was left much to my own devices, and, not caring for dolls, or toys of any sort, lived much within myself, resorting to my imagination when at a loss for amusement.

Indeed there were but two minor impressions, and one greater one which fastened themselves upon me sufficiently strong to last until today.

One is the clear recollection of a large chest at the head of the back stairs, which I would approach with stealth on quiet afternoons, armed with knives and a hammer, with which ghastly instru-

ments, I inflicted *cruel punishment* upon the edges of the chest, and upon the corners of the bricks of maple sugar confined therein, reducing said bricks to sufficiently small dimensions to enter my mouth via the Sticky Finger Route.

Then I remember seeing also a fat black bear balancing up the top of a pole in the streets of Buffalo, N. Y., whence I was taken at an early age by my mother on the occasion of one of her visits to her home.

It is strange what seemingly trifling things fasten themselves upon the childish memory. I am sure that my infancy and early childhood centered around objects much more interesting than bricks of maple sugar or a bear on a pole—if so, they failed to register.

There was, however, a strange state, half dream, half fancy, into which I would fall at night and in which I frequently found myself wandering in the day time. It was more than a dream or a fancy, or even a vision, for it was very real, singularly vivid and always the same. For many years it perplexed me greatly, now I know that it was a very real astral condition carried over from a lapse between incarnations—a lapse which held onto my childish life with a strong and terrible grip.

I would find myself, seemingly of immense stature, walking within the inner surface of a gigantic transparent sphere which floated in the heavens. The singular fact was that I always was at the same relative distance up from the bottom, and at the same relative height within the sphere, walking within it by travelling in an upward spiral, at a position corresponding to the Antarctic circle of our own world. The sphere seemed to be made of rubbery crystal matter, soft to the feet, and through which I could look in all directions and see the planetary systems, each in its place, and possessing its own color. The crystal within which I walked was of a yellow hue, as well as many others which were pointed out to me by my guide. I have written further upon the subject of the guide under the chapter entitled "Child Presence."

I spent much of my time within that crystal planet, it became a refuge—I would fly to it for rest when I was annoyed or tried, it became a literal hiding place, then, as I became more and more attached to the scheme of life within the confines of which I found myself, and as a result of my helplessness, found adjustment into my family, the wonder-sphere slowly vanished from my dreams and waking consciousness, never to return in its old force, or, indeed, as a positive real part of myself, but only as a recollection, a fragment of which has clung to me until now.

No one can say what research in astronomy a competent investigator might have carried out with me as an instrument, as I fluttered in the clutch of the real and the unreal. It is perhaps well for me that I obeyed the whisper of that something which told me to keep my secret. If my family sensed that I was always not where by physical body was, they made no mention of it until another stage developed which will be treated in its proper place. The unfortunate thing is that I cannot remember when this definite form of astral experience first took place, but it must have been in about my third or fourth years, when the feeling of the Child Presence was most real. The part which the Child Presence played in this particular astral flight will be discussed under that portion of this paper given over to the Child Presence. I have made little progress with an explanation of the Crystal Planet—of this much I am certain; that it was a real astral "experience in memory" of a prenatal astral condition. The entire subject, coupled with the Child Presence, forms the foundation of my belief in Occultism.

During this strange period of my life while my Ego was stumbling through a maze of conflicting influences, we again moved to —, and housed ourselves temporarily in a house in the residential portion of the city, near my father's new factory. Across from the house was a natural eminence crowned with beautiful oak trees, in the midst of which stood an ultra-modern band stand. Here I played in the afternoon, eating acorns, and chasing ants. My life was singularly blank during that year in which we lived near the little park.

In that fall I started into kindergarten, which was held at some distance from the house. One of the little boys was mentally unbalanced, and very brutal, especially to little girls and pets. Most of the children were in great fear of him, and allowed him to keep his own side of the street. But it is a strange fact that I had no fear of him, and even sought him out from the other children at the door in order that I might walk home with him, even though he was three years my senior and had brute strength. I have never been able to establish to my own satisfaction, any logical reason why I should have had no fear of him—I offer this slight bit only as it concerns the early years of my life, and stands out for its very novelty.

While I was still in my first grade in school, father purchased a large tract of land in the outlying district of the City and started to build a comfortable country home.

During the erection of the house we lived in a little shed-like building which had been used by the former owner of the land to house his large swarms of bees in the winter.

It was from the "parlor" door of this little house that I looked out upon my little Dream Garden (which I shall refer to hereafter as the Brook) for the first time.

We lived or camped in that little house all summer—I was too interested in the erection of the big house, and in wandering over the new land, to take much interest in the brook just then, besides it was too near to where we were living for any fairies to be attracted to it, and I just knew all about fairies and little people. Then winter, and our removal into the new house with all its twelve rooms and spacious basement to explore, then snow storms, and rides to school every day beside my father in his red sleigh, both of us done up like Esquimos, and I half buried in an immense buffalo robe. One of the hired men called in a commodious sleigh for us (myself and two sisters) every afternoon, and took us home through the chill and gloom of a mid-winter afternoon—but it was never as nice as riding with father. When I became a trifle older I would go from school to his factory and there wait until five-thirty in order to ride the two miles home with him. I have often wondered since at his patience, for I would insist upon sitting upon the laps of favored stenographers—keeping them from working—or else I would bound into his private office just at the moment when he was extremely busy. When I felt that I was no longer indispensable to the office force, there were three whole floors of activity to interest me. Running through acres of whirling belts, and spinning pulleys, and up to the top floor, I would mount the end of a long table of power sewing machines, run along the back until I came to a certain spot, then seat myself in the way of a beautiful tall Scandinavian, with blue eyes and lovely yellow hair, with whom I flirted with reckless abandon. When the hand of the big clock neared the half hour, I would listen for the interphone bell of the foreman. Waiting only for a glance, from him, I would go running downstairs, or try to get a ride on one of the elevators, to find my father waiting to take me home. All of this happened when I was eight or nine years old, and I must return to my fourth year, and the first spring in our new home.

It so happened that some well-read and highly cultured people named —, came from a farming district in the southern part of the state, and purchased a large tract of land joining our "farm"

on the north, and father, with his characteristic charity and big-heartedness, asked them to live in our little home while their house was being built—an arrangement which they found very acceptable, and we found very enjoyable. In that manner, I first met the daughter of the house, —, and we struck up an acquaintance which has strengthened with years, regardless of the fact that she is some twenty years my senior. They used our garden and made themselves thoroughly at home about the place—so that — and I became great “pals,” going on “*Pea Picking Parties*,” and the like, beets and carrots were pulled and washed in the little brook, so I dabbled vegetables up and down and learned to love the cool water and sparkling stones. As yet the Brook had not fastened itself upon me, so — and I played near the little house all day. She possessed that nameless adaptability, by means of which she could make herself just as old as I was—yet she led me through many dangers, cleverly guiding me, and giving up hours of necessary household duties to play with me.

Then my imagination started to assert itself, and the first great venture was undertaken.

Near the Brook I planned out a model Cemetery (this without ever having seen one) and carried there to a final resting place anything deceased, or nearly so. The central plot was sacred to the ashes of a rat, which had been flattened by a wagon wheel past all hope of restitution. In virtue of its tragic death, and its thin chances on the day of Judgment, its resting place, aside from being the most favored one, was marked by a pyramidal shaft of white oak, upon which were hieroglyphics executed in green paint setting forth the manner in which the rodent died. Cats, because of the great place which they have always occupied in the affections of the sexton, were especially favored, and Mother always knew that a cat had passed out when she found a nearly empty Oswego starch box missing. There is nothing that can equal an Oswego starch box for a casket. Birds were usually interred in beautifully padded candy boxes. Incredible as it may seem, there was a section in the cemetery reserved for mosquitos and flies—these were buried en-mass, like soldiers upon the field of battle.

The funeral was quite as much an institution as the cemetery.

The body was drawn to its place of final rest in a little red wagon, the horse, in every case acting in the capacity of sexton, minister, mourner, as well as in its original capacity as a provider of locomotion. — brought up the rear, and for her was retained

the great privilege of being the entire string of carriages containing the mourners, a duty which she performed to my utmost satisfaction.

There was just one grave which was not within the confines of the cemetery. It contained the more indiscreet brother of a family of little black puppies who indulged too freely of sour milk. This grave, surmounted by a mausoleum executed in red brick, occupied a commanding position upon the bank of the brook—a situation which seemed to me at the time to be extremely well chosen, though I can now see the sepulchre, rising from the maiden hair ferns, like an old chimney top among the trees.

When I became a little older, I used to wonder how I knew how to plan a cemetery, and to conduct funerals, I think I know how it was done.

By the time everything had been buried which needed it, fall had arrived, the —— house was finished, and I lost my wonderful playmate, school started and the brook disappeared beneath white snow drifts.

I can remember little of my early childhood winters except Christmas, when the big room contained a huge tree covered with such beautiful things to look at, and the furniture of the living room was piled high with presents. I am so thankful that the institution of Christmas was a solemn affair in our family. Myself, and usually ——, were caused, but more often compelled, to retire early, while the tree was trimmed; everyone had to wait until morning before he could open his bundles. Even father had to conform to this stern rule, and opened his presents from the depths of his great chair to the accompaniment of shrieks from myself.

Then came the spring of my sixth birthday and when vacation started, I stepped forth, bare-headed and bare-footed, to be a wild thing for three months. It was in that summer that my real emancipation occurred.

—— was gone, my sisters were busy with social affairs, and I was left entirely alone.

The brook was the logical result. (See pages 302, 306.)

Unfortunately no photograph was ever taken of that beautiful spot, for the only manner in which it has been perpetuated is the picture that has been burned into my memory. All has now passed with the coming of improvements—the immense sewer had worked the greatest havoc, for the source of the spring has found its way into the drain, and the mossy growth upon either bank has given

way to weeds. The gnarled apple tree which covered the bank with red Dutchess apples every fall has died of old age; the little sapling grove through which I wandered has grown up tall and ugly, raising the feathery roof of my cathedral high over head, letting the sun in to kill the violets and kill the shadows. Yes, I am sure that the fairies and little people have left that spot, for the street car thunders by there, and even the old choke cherry tree has lost its precious hold upon the mossy bank to make way for the grader's shovel. I used to wonder if the fairies held up the tree at night so that it might not get tired leaning out over the water all day.

As successive summers came and went, the Brook changed according to my imagination, so the map on page 302 shows the little area as I arranged it in my mind in my sixth year. In later years, various changes were made, so that the appearance changed very much, but I will describe the change as this story progresses.

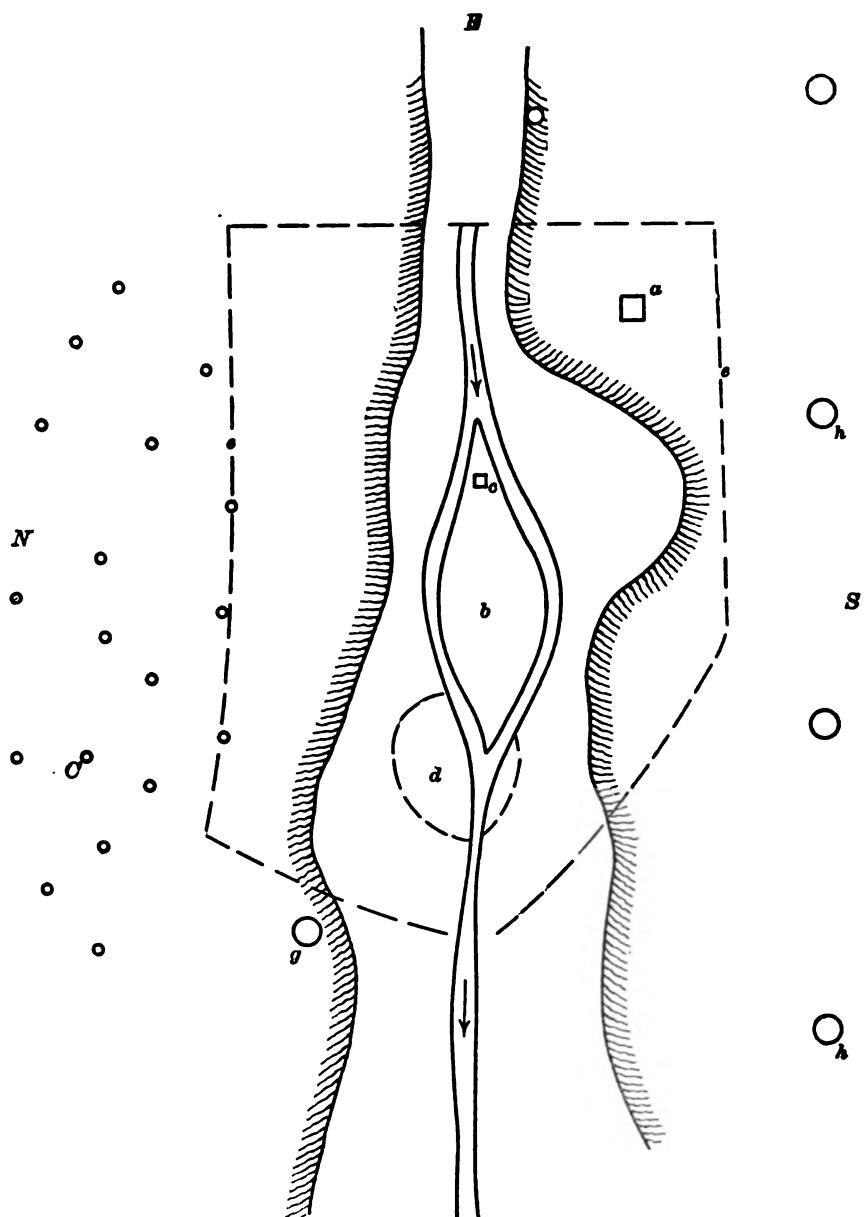
In my sixth year, then, I stepped into this lovely spot.

There is little doubt but that the peaceful influence of the little brook, wherein I played, and which I could call my own, did much to form my unfolding mind, and start the development of my character along the artistic trend.

Dropped as I was, a little bundle of psychic nervousness, into this spot which was beauty and peace itself, it is little wonder that the unreal portion of myself here found a vehicle with which to give full rein to its wildest fancies. All sorts of weird dreams and fanciful thoughts came rushing in. The two little islands became the centers of a thriving population of little beings two inches high. Stately palaces rose upon the banks of the stream, the boats and fairies were busy upon the river. A great surge of life extended back from both banks and embraced suburbs of the city, agricultural districts, etc. The Child Presence and myself became joint protectors—advisers, and were very busy.

The government was a monarchy—the king was very kind, and ruled with great judgment and care. The Royal palace (*c*, p. 302) occupied the upper end of the Island, and the legislative buildings extended westward toward the city down stream. At first the populace resided entirely within the limits of *d* (p. 302) but later the city extended until the kingdom embraced the area within *e* (p. 302) and a few territories were situated further up stream (see page 302).

Of course I was very busy planning new towns, roads, and the lines of the railroads and steamships. Each event in the kingdom, such as the sinking of a ship or a fire or similar disaster, was fol-



KEY TO FIG. I.

- (a) The puppy mausoleum.
- (b) The Island of Parliament.
- (c) The Royal Palace.
- (d) The city proper.
- (e) The Kingdom limits.
- (f) The Sapling Grove.
- (g) Dutchess Apple tree.
- (h) Norway Pines.

lowed with *keen* interest by both of us. One afternoon there was a severe fire, and I worked so late getting all of the bodies out of the ruins, that I was late for supper, and when asked for a reason for my tardiness, was ashamed to tell what had detained me.

Then, suddenly one mid-afternoon the king was assassinated by his own son, and there was an elaborate funeral. This event was especially interesting, and nearly a week was required to work out the details of the Crown Prince's attempts to cover his deed, as well as to arrange the storm of the queen's grief, which lasted for nearly a month. (This was especially real, and I would find myself weeping in sympathy for her. And all of this with the sun slanting through the trees, the clear water rushing over the pebbles, and the birds overhead—yet I saw the city, and the queen in her chamber. I had never read fairy stories—What tragedy was I witnessing somewhere in the world?)

The grief of the subjects was very great, and members of the nobility journeyed down the river from their estates in beautiful yachts to express their sympathy and to be present at the funeral.

At this point I stepped from the unreal to the real, and, for the first and last time, impersonated a member of the Royal family by a toad.

I remember that the person in this case was a spinster countess, who came down the river in her state barge (a screened cigar box on a piece of wood) proclaiming her grief and indignation at the delay, in the manner in which only a very ugly toad can. Just as the barge was approaching the Imperial landing place, the countess remembered the seclusion of her home, and dived overboard, swimming under water for a considerably greater distance than one would think for one of her years, evading the police and all efforts to locate her. My anger at this breach of courtly etiquette was very great, and my humiliation at having promoted a wonderful show of blue-blooded grief, only to have it end in a dive overboard, was nothing short of towering rage.

My imagination never again took a material form.

Shortly after this the Crown Prince ascended the throne, and ruled with an iron hand. He took particular delight in annoying his defenseless subjects, things progressed from bad to worse, until a poor boy from an obscure village, gathered an army, marched upon the city, and overthrew the king while his majesty was at breakfast.

As I look back over the events—the tragic death of the king—the grief of the queen, the grave episode of the Countess's indiscretion, I have often wondered at the "weak" ending for the tragedy—the King overpowered while at breakfast. It is only one of the many strange facts concerning this amazing romance-tragedy.

We are quite sure of this much, the fall of the dynasty occurred over the morning coffee, and the King was tried in the throne room of the Palace, found guilty, and condemned to pass his days in the top of a tall tower, from which he could look down and see his deeds *written upon the pavement*.

A republic was then proclaimed, and the kingdom readjusted itself after its turmoil.

I consider it very strange, that a childish mind, which knew nothing of worldly affairs, much less murders, and the different forms of governments should have worked out so very "worldly" a little episode. Like the Crystal Sphere, it was intensely real, and the "development of the plot" was of course, not studied or planned—the story just grew in my mind—as I sat upon the little bank, and saw the city beneath me. The face of the Queen is stamped upon my memory yet, and I should know her among thousands.

Shortly after this I started to read, and was surprised to find similar happenings between the pages of Fairy Tale books, then when I studied ancient history, I still searched for some historical event which might throw some light upon my kingdom.

When my knowledge of geography and races became more settled, I came to the conclusion that a part of Germany, possibly Saxony, may have been the place where I gained the first-hand knowledge, for the general characteristics of the people, as well as the architecture conforms to what my imagination tells me an eighteenth century Saxon principality must have looked like.

I am living in the hope that I may some day find out what I brought back with me—much of it is yet very real, and investigation even yet is possible.

That summer found me in a highly strung nervous state, and the Child Presence was most strongly felt then, as well as the Obsession which I shall refer to at the same time.

From earliest childhood, the presence of another ego, constantly near me, and in close communication with me, was very real. I do not remember at what age I first became conscious of this ego—it must have been at about my third year, for it seemed

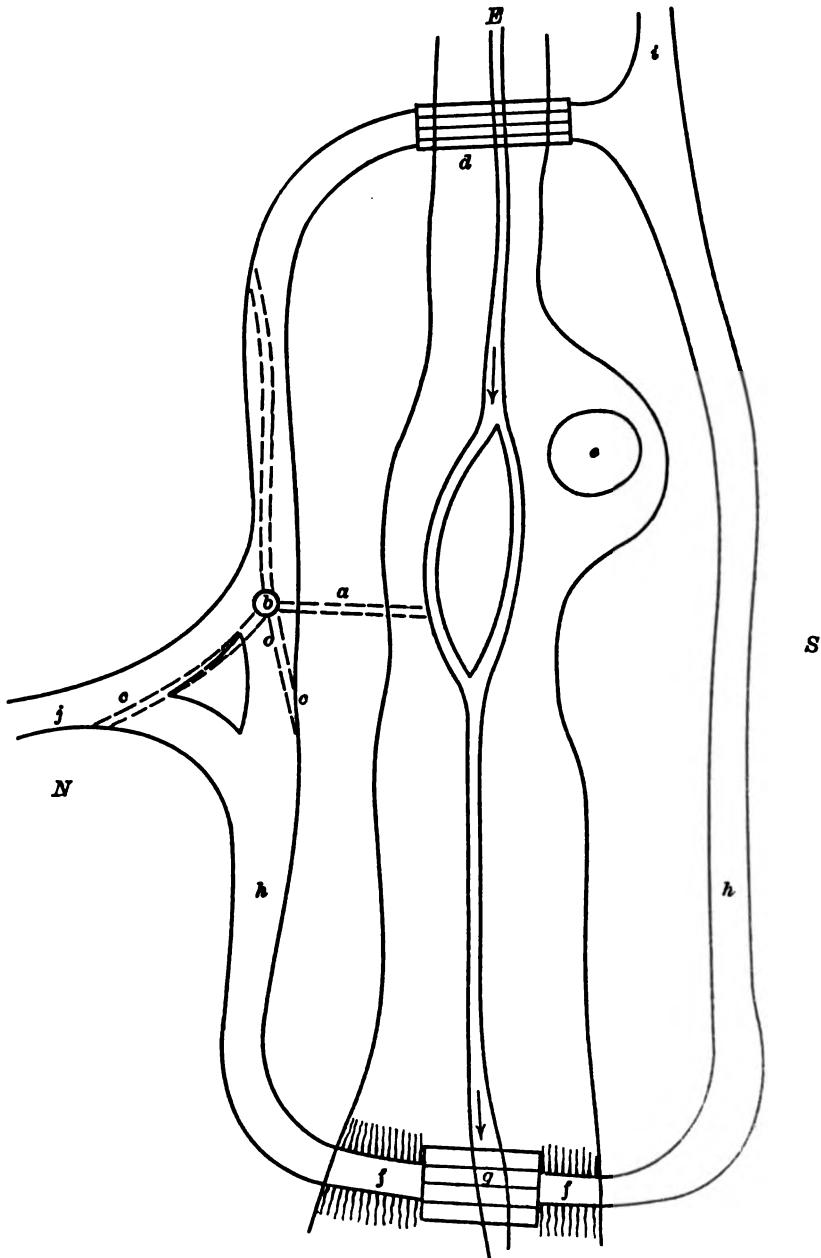
very real in the crystal sphere period and often accompanied me on visits to the sphere. In my waking consciousness I found it often at my elbow—two or three years older than me accompanying me from place to place, advising me how to best plan our methods of amusement. During the crisis in the Liliputian Kingdom it guided my opinions almost constantly and took entire charge of their disposal in the fall. On many occasions it joined me on my visits to the sphere, then it became guide, and I was content to follow. Walking at my side, a stately figure in white garments, addressing me in a musical voice, it became a guide, pointing out objects of interest. Though we were both changed in stature and appearance, I knew that my white-robed guide and my little child playmate were one and the same persons.

The influence of the ego upon my young life was very marked; in the first few years we were almost constant companions, playing together, planning the events of the day, and each submitting to the other any change in the plans for that day, before it could be changed.

The only activity in which I did not suggest even ever so slightly was the gardening project into which we both entered with great enthusiasm.

A successful attempt at landscape gardening was undertaken and carried to completion under his direction, an idea which resulted in an elaborate system of evenly graded walks winding among the trees, two bridges and an earth viaduct, many flower beds, rows of miniature trees along the roadways, and, what is more amazing, a complete sewer system for the north side of the bank, which was low and sloped away from the water edge. The system consisted of one main (*a*, p. 306) leading up from the water edge, to a buried nail keg (*b*), covered with a round board in the manner of a city man-hole. Into this led three branch mains (*c*), which drained the roadway at its lowest places. The entire system was constructed of four-inch clay tiles, and proved to be surprisingly effective in draining that section of the roadway. If the ground in that section of the brook is still intact, the system is still doing good service, I have no doubt. (For a further description of the brook at this period see page 300.)

All through the construction and maintenance of the sewer system I never acted upon my own initiative, but consulted the Presence at every turn with every other venture, I took the responsibility, explaining everything as I went.



KEY TO FIG. 2.

- (a) Tile sewer to river.
- (b) Man-hole.
- (c) Branch systems of sewerage.
- (d) High bridge with brick supports in middle.
- (e) Round flower bed.
- (f) Earth embankment.
- (g) Bridge of tree boughs.
- (h) Path around brook area.
- (i) Path leading to house.
- (j) Path leading to barn.

The fact of the Child Presence has now faded into a remembrance; a guide which belonged to me, has been taken from me; it came with a purpose, and has not yet fulfilled that purpose; my early training crushed its idea at its birth, and now I am torn between questions and problems which have no answers. . . . There is much more that I might write concerning the Presence, but I cannot cope with it just now.

At the same time when the Child Presence was strongest, the habit of muttering incoherent sounds and sentences took a strong hold upon me, and I would wander about, as in a trance, uttering words which were not only unintelligible, but words to which people could not attach the least etymological significance. About the house I did not attempt to converse in the tongue, for who could have understood me? The first recollection that I have of using the tongue, was while under a peculiar feeling of non-adjustment—later the Child Presence appeared, and the strange language became the vehicle for the exchange of our thoughts.

My parents and sisters were alarmed—it was all so out of the ordinary, other children had not done these things, so why should I, a child who appeared perfectly normal? There were whisperings about my sanity. When I try to pen a picture of myself at this time, I cannot. I have not the wisdom to even attempt to set down in a logical manner even a few of the many thoughts and visions which galloped through my mind. If some day I can summon up the power to recall the events and set them down, in a *physical* way, if I can delve into that period, then this part of the autobiography will become the largest part instead of the smallest part.

And yet, with the blissful freedom of childhood which knows no worries, I would fling myself upon my back, or, climbing to the top of the big apple tree, prostrate myself upon a limb, and there become once more, one with the universe, speaking its language and clasping its hand. Swaying among the waxen leaves, gazing with fixed eyeballs into the blue of heaven; I would float out upon my imagination, travel hand in hand through space with my guide—I would loose myself in myself.—The whole universe became a living thing and spoke to me.

I was close to that which is real those days, perhaps closer than I now realize.

The thought has often come to me—What would have happened to me if I had been born into poverty instead of into medium pros-

perity? What would my imagination have done with the four dingy walls of a tenement, or with the narrow smoky alley of a New York street as a playground? Which way would I have gone?

The little area of the brook was not the only feast for the eyes, nor the only food for the soul. As far as one could see, the entire countryside, rolling with meadows and dotted with trees, seemed like a page from a fairy story. From the rear windows of our house, we could see the contour of the Mississippi river bank, covered with a virgin forest of maples, and oak trees, a scarce three blocks away.

The new house, which was always a wonder to me, was situated in the center of what has proven to be a city block. A wide street of lawn, which merged on the south into an apple arbor, and terminated on the north in a rose and peony garden, separated it from the Avenue.

There was much about the house to stir the imagination of an impressionable child. With its interior, finished in dull yellow birch on the first floor, mahogany, bird's-eye maple and butternut on the second and third floors, its hand-sawed Corinthian pillars, its pier glass, cut-glass door knobs, beveled leather wainscoting, it fascinated and filled a place in my idealistic nature. The thought that I might some day grow up to see it leave us, never occurred to me, then, it was a place to marvel over.

There were always two and sometimes three men to care for the lawn, garden and animals. I was considered too young and too delicate for such labor, so was free to wander about at will. We always had saddle horses, and, though my sisters rode, a strange inborn fear of large animals, a fear that I have never been able to live down, kept me in constant dread of the barn or anything connected with it. The huge barn was a place of mystery for me and I shunned it whenever I could. At the age of fifteen I would become weak and faint at the approach of a horse, if I was forced out of necessity to drive one into the barn, I would alight in great fear, call for the nearest man to unhitch it, and retreat with all speed.

One incident will suffice to show to what extremes I would go to avoid any contact with animals.

When I was about twelve or thirteen, our only hired man was called away for a couple of weeks, and the care of the stock was thrust upon me. With mother's permission (father being away) I enlisted the services of a nine- or ten-year-old farmer's boy, and

he, under my supervision, directed at him from the comparative security of a high fence, carried on the work of milking the cows, etc., with wonderful bravery, so it seemed to me. But it was essential that the cows have water several times throughout the day, and the pasture was a half block from the watering trough, and separated from it by a lane through which it was necessary to drive the cows several times a day for water. The boy only came in the morning and night; my safety was, therefore, in great danger. So I found an old wash tub and thrust it under the fence, then, finding some rusty pipe and a hump-backed wrench, I laid a pipe line under the ground to the tub, and was gratified to see the cows leisurely quaffing in the shade of the huge cottonwoods.

But even this achievement was not without its drawbacks, for, in order to see when the tank was empty, it was necessary for me to walk past a little calf, which annoyed me past endurance by cavorting up and down the lane, giving vent to those pathetic utterings, which proclaim the first stages of bovine orphanage.

This would never do.

Finding a block of wood, and attaching to it a wire in such a manner that the wire slid easily within the confines of a row of staples upon the board, I placed the block in the tub in the manner of a float. Then attaching a little slab of wood painted red, to the tip of the wire, and concealing it just behind a large block of wood, it naturally followed that when the little red spot block showed above the white, the tub was full, and vice versa. Then, by a single turn of the faucet, I could stand behind the fence and water the cows with comparative safety and greater service.

When fall came again (the fall of my seventh year) I returned to school, and my mind was taken up with other things, and my little kingdom was moved to a southern place, where I pictured it in a prosperous condition all that winter. With the return of spring I was again turned loose in my garden, the same sensitive child, for I had traveled deeper into interesting studies, and my existence always swerved to the real, but with spring the old life returned, the life to which I turned as to a magnet. The winters spent in school only upset my nature by attempting to conform it to a practicability which it has never been able to take to itself. It is this grindstone education against which I rail particularly; it is utterly absurd to suppose that a system of training for one child will conform to the irregularities of another child's temperament. I can see clearly now that the attempt to make my strangely constituted nature conform

to a cut-and-dried system of child education has produced in me the strange mixture of practicability and impracticability, of strength and fear, of determination and listlessness, a maze of opposites, with which I have to battle through life.

My winter of school, spent in making things with my hands, resulted in a desire to create things.

While digging in a portion of the brook I encountered some splendid modeling clay which immediately suggested itself as good material upon which my growing desire to create things could work. All sorts of grotesque animals and shapes grew under my fingers—five-footed cows, apples with antennæ, etc. Each subject was dried in the sun and then baked in the oven.

Later, a little village was formed upon a board—tufts of evergreen made splendid trees, matches broken up served as fence posts. The houses were of all styles, though the prevailing architectural scheme was southern colonial. The finished town was exhibited in an Exposition which convened in an old cupboard, and which drew vast crowds, until I was tired of showing imaginary visitors about.

I am writing this fragment to show that my childhood was but a succession of widely different occupations and interests, a condition which still persists to a great degree.

In this summer, my creative desires led me to all sorts of ventures. Feline Architecture came to the front and demanded my attention for weeks.

Two or three lean and cadaverous cats, with which I had made friends, suggested themselves as suitable tennants for an apartment house, which I immediately started to erect upon the jungle and dampish edge of the Brook. Being only seven years old, I may be forgiven for not knowing that a cat does not care for the damp recesses of a stream's banks, no matter how comfortable a house may be erected there for her. Ignorance gave wings to the imagination, and finding some fine red bricks, the building was started and the construction went on with great dispatch. The plan was quite simple, two rooms and a glassed-in wing. Shingles, allowed to project over the sides, served as a roof.

But the site was obviously ill chosen, for as the spitting and arched-back cats were thrust through the front door, their distaste for their residence was plain to be seen, if one judged by the speed with which they affected an exit through the rear door. Then,

with the realization that the site was perhaps hastily chosen, the building was razed, the materials transported in the erstwhile hearse to a more favorable position, near to the barn.

Feeling that the success of the undertaking was assured, I erected a four room house with a wing for a drawing room, and stairs leading to a glassed-in sun parlor on the roof, from a little bridge, built in the manner of a porte-cochere, extended to the nearby sloping approach to the barn. Quantities of dried catnip were placed upon the floor of the sun parlor, which, as I expected, attracted the cats, and after two or three had been shoved through the door, the entire feline colony took complete possession. It was great fun to see a particularly sedate old white cat descend the approach, turn into the little porch, and disappear into the sun parlor with the utmost gravity and concern.

Later I found two half-grown kittens, which I named Socrates and Plato. Owing to the crowded condition of the residence, I was forced to erect a wing for their use, and well it was, for, glancing one day into the new wing, I found Socrates the proud mother of five little philosophers. My great joy knew no bounds. Running to the house, and bursting upon a porch party I shouted at the top of my lungs, "Oh gee! Socrates' got kittens!"

The next venture which claimed my attention was the erection of a miniature theater or stage, where drama, some real, but for the most part imaginary, were enacted. This stage, which took a material form in an Oswego starch box, boasted a beautifully painted curtain, electric footlight, and sliding wings. Such catastrophes as the Johnstown flood, Destruction of Pompeii, a Kansas cyclone, etc., were staged with great accuracy and remarkable realization. The actors were always imaginary.

At first, paper scenery and props were used with great success, but later, for such settings as Pompeii and the flood clay was found to be more durable, for the engagements always lasted several days, and it was annoying to make new props so often. In the Pompeii scene, for instance, a background containing the Vesuvius, and a general setting, much like one sees on cheap Neapolitan tapestries, were constructed out of clay and tinfoil. The top of Vesuvius, aside from being hinged, to facilitate the terrific explosion which always concluded the scene, boasted a real crater, out of which poured a thin column of blue smoke, escaping by means of a little "flue" which led up to the crater from a string, smouldering in the "inferno."

This was the first of my bridging of my imagination from the unreal to the real, inasmuch as the actors never materialized to the eyes of a possible audience, but they acted for me, and were no less a part of the production than the material stage settings.

The stage was set up in a corner of the library, where I could have some seclusion for the manipulation of the scenes. The adjacent book cases provided excellent accommodations for the resident actors, while itinerant ones arrived often "just in time," by means of a little street car line which extended out from the stage, under the safe, past two doors, under a hedge, and then to the "City." The movable furniture of the room was arranged in front of the stage with great precision, the parquet, boxes and balcony. The "house" was often "plastered," and there were always, alas, many vacant seats. My only steady patron was my uncle, who invariably chose a righthand box, and followed the productions with keen interest.

Perhaps one of the reasons why I was so left to pursue the flights of my own imagination so often, was because our house was almost always filled with guests. Some interested me, but more annoyed me. It was not at all uncommon to have twenty persons for a Sunday night lunch—house parties took possession of the third floor of the house, often the several available rooms for entertaining uncongenial friends were taxed to capacity, and then there was the river drive to walk to, or the apple arbor to sit in.

On such occasions, it was often my custom to attach myself to the most interesting persons, and annoy my sisters terribly, and cause the guest to show a strong disinclination to be bothered with my fancies. At the psychological moment, I would retreat to some place of safety, until the charm of some other guest drew me out of my retreat. This custom was both interesting and profitable, for it enabled me to study annoyed guests at close range, and I drew, quite often, conclusions which were better off unsaid. An occasional one found some of my ventures in feline nomenclature interesting and amusing, and quite frankly admitted it. Others could not be bothered with my strange playthings and preferred to wound me by ignoring my presence completely.

One person of this group, a formidable spinster, who had been to England and who wore boots where Americans wore shoes, considered my interest in Feline Architecture very strange, while a funeral procession bearing some bird to its rest, was nothing short of absurd. She may be forgiven, however, for she repre-

sented the last of a distinguished and extinguished English family, her fondness for tea had become a weakness, and her spare moments were immortalized by emblazoning the Family Crest upon a brand of French china manufactured west of the prosaic Mississippi.

Occasionally parents brought children of my own age, and they were turned loose, tramping over the place hallowed by a cat's last moments, or digging holes in a park of the "City." So we would go trooping off to the barn, peering into box stalls, sliding down hay, climbing out buildings, etc.

But this sort of play was essentially \* \* \* \*

## PSYCHOLOGY OF ONE PANTHEIST

By THEODORE SCHROEDER

A chubby, bustling, picturesque little man was elbowing his way into a metropolitan street car. He had a ruddy face, almost Irish in its appearance. Long white hair that came well down over his shoulders, was accentuated by a long flowing white beard and a broad-brimmed white hat. As he neared the center of the car a large and fat negress caught his eye. With upraised hands, and in a loud, clear, strong, confident voice she exclaimed: "Hail brother Mnason!" "All hail my beloved," came back the cheery response from our patriarch, accompanied by a marked bow. Soon he found a seat near the front. Then came a vacancy beside him and he beckoned the colored woman to join him. Their animated countenances and lively conversation added to the amazement of the onlookers.

Many weeks later, in the course of my researches in religious psychology, I entered the meeting house of a negro church—"The Church of the Living God." There near the door sat my long and white haired patriarch. His countenance had already become familiar to me from frequently seeing him at the public library. I went directly to him, and told him of my familiarity with his face and expressed my surprise at finding him there. Of course, I asked how it all happened. "Oh!" said he: "I belong here, maybe. It came to pass like this: I had been attending a religious meeting and had given my testimony for Truth and Right. Some of these people must have heard me. When I came out of that meeting I found myself surrounded by colored folk who hailed me as 'brother' and saluted me with holy kisses. They invited me to these meetings, saying that only here would I find the acknowledgement of the True Spirit, that I AM. I accepted their invitation and since then I have often been here." But of course he thought that they still entertained many of the errors of the world, the flesh and the devil. They were not yet living the divine life, the life of true love, just as he was living it. But they were on the road to truth and right. He also explained that his work at the

library was that of a poet. There he reduced his poetic inspirations to writing. He was not there to get worldly wisdom. He had no need for that. Far be it from him.

This is the man whose claim of Godhood I will portray herein.

I have already published some of the mystical pantheistic views of these negroes,<sup>1</sup> who are also gods, or God, in their own right. Our patriarchal friend just referred to is Paul Blaudin Mnason, concerning whom I have also published something.<sup>2</sup> Now I will attempt to portray this man's intellectualizations of his self-apotheosis. At another time I will undertake a psychogenetic study and an erotogenetic interpretation, of the negroes above referred to, and likewise elaborate more than here the same aspects of Mnason's self-explanation.

#### BACKGROUND FOR GODHOOD

In all pious literature we find it asserted that the essential of spiritual regeneration is a conviction of sin, which in psychologic terms means a feeling of inferiority. In Mnason this was grounded first in organic inferiority and later in a feeling of "moral" inferiority. The latter was based upon a criminal career lasting until his thirty-sixth year, when conversion took place. Some day I expect to portray the psychogenetics and mental mechanism of both these conditions. For the present purpose these hints are sufficient.

The thought that I wish to emphasize just now is that conversion and the later achievement of godhood were in no sense a psychologic recovery from the morbidity that had expressed itself in criminal action. From the social point of view the man was improved because his conduct became socially more useful, particularly by eliminating the grosser forms of anti-social behavior. His religious intellectualizations only supply new explanations and theories for the old conflict of impulses. Psychologically he is still in the throes of the same emotional conflict between morbid feelings of inferiority and a correspondingly intense craving for some assurance of compensating superiority, even though it be merely

<sup>1</sup> Living Gods: Azoth (New York City), 3 (no. 4): 202-205; Oct., 1918.

<sup>2</sup> Anarchism and the Lord's Farm. Open Court (Chicago, Ill.), 32 (no. 10, whole no. 761): 589-607; Oct., 1919. Unique blasphemy case. In New Jersey it is dangerous to get too close up to God and Jesus. Truth Seeker (New York City), 47 (no. II): 170-171; Mch. 13, 1920. M. was convicted for allowing himself to be worshiped as the son of God.

phantasmal. Formerly his craving for respectable approval found expression in conspicuous leisure and in his exterior appearance, to achieve which ends he resorted to crime. This criminal career also had compensation by proving to himself his superiority, his ability to defy—to live above—human laws. He still defies and lives above them in order to get away from his feelings of inferiority. His technique is different; so are his explanatory theories. He now dresses eccentrically and behaves in an eccentric manner as to the lesser conventions, but conforms in major matters. During his criminal career he always succeeded in evading detection or arrest. Having abandoned his habitual sexual expression and property crimes he was very often in trouble for over twenty years.

#### THE BEHAVIOR OF GOD

Some time after his conversion Mnason discovered God within himself. By always obeying the inner voice-divine (the promptings of the subconscious) he evolved to godhood in his own proper person. Being God, Mnason must still show his superiority by living above human conventions and laws. He has been arrested for Sabbath-breaking, rape, attempt to defraud, and convicted of vagrancy, blasphemy and for running a disorderly house. This latter he claims consisted only of shouting, singing and praising God, with too boisterous a zeal. Hundreds of times he has been put out of religious meetings because his peculiar and shocking "testimony for truth and right" sounded blasphemous to orthodox ears, or otherwise was a disturbance of the meeting. Frequently the police were called to assist in ejecting him.

He refuses to take off his hat while eating in a public restaurant, or as a guest in the home of friends. He prefers to be put out, because this gives him a feeling of importance. He will not take off his hat on entering a church. He makes a partial concession to custom if he desires to remain and give his "testimony for truth and right." Then he removes his hat, but not until after he is seated. Likewise he has refused to remove his hat in the reading room of the N. Y. Public Library. Another time he accepted the invitation to leave a church rather than remove his hat in the presence of ladies at a time when no services were going on. Once when convicted of a crime and called into court to receive his sentence he refused to remove his hat but allowed the sheriff to do it for him. He also refuses to raise his hat when meeting his women friends. Although his patriotism during the world war exhibited

great morbidity, he would not remove his hat for the national flag. He compromised by a gesture as in salute.

He refuses to say "Good night" or "Good morning" and when thus saluted he may reply: "Yes, I guess so." On such occasions he formerly said: "Praise the Lord," because he read in the Bible that one should continually have the praises of the Lord on one's lips. Then he concluded that he was establishing a new convention and ceased that mode of response. When with "innocent" people he may say "farewell," if it seems worth while to conciliate them.

He will make no response if addressed as: "Mr. Mnason." He is not a mere man, not a Mr., therefore he must be addressed as just Mnason or Paul. He will not fix a price for any service he may render, such as posing as an artist's model. He has found that by leaving it to the generosity of the artist he fares better than if he went to dickering over the matter. If not asked to serve he is often willing to do so without compensation. He will not submit to orders, even when these are politely formulated as a request.

When invited to come to my home on a particular day and remain a stated time he came at a time different from that appointed for him and left after the period indicated. Even when it was suggested that a conveyance would meet him at a particular train to carry him to the country home, three miles from the station, he came on a different train many hours earlier, and walked to prove his independence, his superiority.

Having arrived he objected to having the maid wait on him. Often he arose from the table and himself went to the kitchen for a second helping, if the desired food was not within reach. He believes in absolute simplicity and objects to the use of unnecessary dishes. Thus on a visit to another home, he was served some boiled rice in a small side dish. To rebuke the hostess for this useless effort he poured the rice out upon his plate, thus refusing to use the small dish as she intended. When finished with his repast he will leave the table without waiting for the rest to finish their meal, and of course without asking to be excused.

Being God he cannot permit any obstacles in his path. This is construed literally and so he is compelled to shovel snow from the sidewalks even of his neighbors. At my home he cleaned those paths upon which he expected to walk but would not clean the others.

Likewise he won't say "thank you," "please" or "excuse me." Nor will he make the conventional response to such modes of

speech. Neither will he shake hands with any one. He just commands what he wants, and lets it go at that. He won't count his change on making a purchase, nor examine a bill. God cannot show a human distrust.

He commands the wind to stop and the storm to cease its ravages. He is the master over the elements, but exercises his mastery with discretion. He will allow the storm to rage for a day or two before commanding cessation, and he will not appoint the time with too much precision. He commanded a railroad train to stop at an unusual place when he boarded the wrong train. It does not sound so omnipotent if we know that the conductor's rules provide for this procedure. Once he commanded rain in order to stop a baptism, and it rained. When a child he was sick and, in fear of death, he resolved not to die and therefore he recovered, so he now believes. The war was stopped just when he commanded it to do so, and not before, nor without his orders. Also the treaty failed to pass the U. S. Senate because he so willed it. He now has two regrets. Both relate to his youth when he was determining his own future. One is that he did not arrange to become a millionaire, and the other is that he forgot to determine to become President of the United States. However in view of his superhuman attainments, he is readily consoled without these unimportant human acknowledgments of lesser distinctions.

Several times when asked why he insisted upon acting in such a peculiar manner, Mnason replied that he didn't know, "unless it is to be a little odd, to be different from others." This desire to hold the center of the stage by startling paradox, "blasphemous" self-exaltation or eccentric appearance or conduct, is the dynamics of childish activities, even in physically mature persons who regress to childish modes of behavior. Such behavior may find a justification through such biblical phrases as becoming "fools for Christ's sake"; or "becoming as little children," to receive the faith and divine spirit.

#### PSYCHOLOGY OF GODHOOD

From the psychologic viewpoint it might be said that Mnason's apotheosis is but a compensatory wishfulfilling phantasy. For him this served the end of neutralizing a great feeling of inferiority, only in part due to a career of crime that he had lived before his conversion. According to his own portrayal which will be published at another time, the whole performance looks like eroto-

mania whose persistent ecstasy is only a psychologic auto-erotism, which may be the outlet for any form of repressed perversions of the sexual impulse.\*

The greater the feeling of shame, of personal unworthiness grows, the greater the necessity, the urge to lose one's identity in an ever nearer approach to the allness of things and forces. To be thus swallowed up, and to lose one's identity by absorption into a crowd or into God is a great emotional relief insofar as it serves to help one exclude from consciousness the elements of inferiority. Under such conditions humans like to lose their sense of being different in a reprehensible sense, and with like exaggerated feelings love to be eccentric in ways that lure, yet divert attention from the troublesome aspects of character.

We now prefer often to think of ourselves as only an undifferentiated part of some larger whole. Thus we may lose our identity with shameful experience by being as nobody (as nothing) in the larger mass. But by this same act of merger and shrinkage, we also achieve an identification with relative omnipotence. Thus do hysterics satisfy both of their conflicting tendencies. By the same psychologic trick we approach the infinite and the infinitesimal, in many mystical experiences. From both these impulses our shameful experiences are preferably thought of as being a quality of our larger self or the whole. Thus we unconsciously endeavor to make our anguish and relative shame less acute, and at the same time secure a neutralizing delusion of grandeur. Always we are diverting moral criticism from ourselves and diffusing it over the race so as to reduce our feeling of relative guilt. Since one does not like to believe that one's shameful conduct is exceptional, we tend to generalize it. All women or all men or all humans are fallen or low, tainted with original sin. To ascribe our sins to Adam and to heredity relieves us of personal guilt. Another implication of such generalized accusation is that the accused is at least a little better than the rest, in so far as he admits and deplores the "hereditary" degeneracy. With a little more intensity in the inferiority feeling, the former implication of superiority which goes with merely being a moral critic is no longer adequate. Instead of leaving the claim of superiority to mere inference, the tendency is to be more positive and at the same time to claim redemption from the

\* Stekel, Dr. Wilhelm, *Onanie und religion*, being pp. 79-93 of *Onanie und homosexualitat*, 1917.

fallen state of the race. Thus do we approach perfectionism and even a oneness with God. That is the impulse which predisposes many toward pantheism.

As grows the consciousness of our shame and our inferiority-feeling so also does the generalization of one's own iniquity become more and more inclusive. Beyond humans we tend to extend our moral censorship to the animals, to the sexuality of plants and to the whole generative process of the Universe. Thus Mnason ceased using milk, butter, cheese and meat because these could not be had except through the sex functioning of animals. He did not know of sexuality of plants, so continued to eat vegetables. As one thus approaches the ultimate of a morbid shame there may be made an unconscious identification with a supposed evil aspect of the universe. With the growth of this inferiority feeling toward satanic proportions there may be an identification with superhuman evil, with the devil. This is shown in those who in trials for witchcraft plead guilty to sexual and contractual relations with satan. Even this has its compensations. But these negative compensations of superhuman evil are unsatisfying. So comes into existence a correspondingly greater need for something compensatory and more positive and efficiently defensive. Now, for such extreme of morbidity, there could be no *adequate* compensation much short of self-apotheosis.

Having thus created for ourselves and within ourselves a morbid evil spirit by means of which we identify ourselves with an infinite evil, so by the same necessity we create for ourselves and within ourselves a compensating infinite beneficence, thus making ourselves one with God. God is in us and we are in God, as the Christian Mystics say.

#### INNER VOICE MADE FLESH

When I asked Mnason how he came to recognize himself as God, he first answered that he did not know. After a moment's reflection he said: "I just gave myself up more and more to the inner voice and by practice I gradually came thereby to recognize myself as being possessed of the inner Christ. He is here [ pointing to his own breast ]. His is the word that was heard and the word was made flesh in me. He is the essential me. In the Bible it is written: 'Holy Father keep me through thine own name, those whom thou hast given me, that they may be as we are.' "

(John 17: 11, 50.) So did Mnason come to recognize God as being the essence of himself. By permitting this "inner voice" (the mandate of the subconscious) to always dominate him and by interpreting that unknown origin as God, he could say: "We are one, we are God." The following paragraphs are the essence of some conversations with him upon this subject. Mnason enjoys making startling paradoxes, and several times rather resented my parenthetical explanations.

"When I saw by reading what Jesus, Paul and the rest were, I said 'that is what I am going to be.' After that was attained, the Bible was no more than any other book. It is a dead letter. One must come into Christ to get divine life. The Bible is now no good to me. I am the word made flesh in likeness of a man and the form of a servant. I AM before the Bible. In the beginning was the word and word was with God and the word was God. Whosoever have God within themselves and acknowledge this in their every act, they are *the word*. To the natural eye the word [the inner voice?] becomes flesh. When God [the inner voice or subconscious] wants to speak, he opens this mouth of his [pointing to his own mouth] and speaks out. Mnason is only the name of this temple through which God speaks. When He feels like it he uses this mouth to speak and needs no other words. The same that inspired the Bible utters through this voice and this mouth. Therefore I am the inspiration of the Bible which contains but a trifle of my word. I am greater than that book." Some of Mnason's associates actually burnt their Bibles when they came fully into the new life, in order to make it manifest that to the fully reborn "the good book" is obsolete. During the life of sin it serves to point the way of redemption. After sanctification it becomes a useless burden.

#### As To MARRIAGE

"He that is born of God is a spirit. Children of this world marry and are given in marriage. I am not of this [physical] world. They that shall be accounted worthy to belong to that other [spiritual] world [by living in harmony with the mandates of the spirit through the inner voice] neither marry nor are given in marriage but are as angels of God and children of the resurrection. When you are in God you are in Love."

"No one is beneath me [in a natural sense] nor any above me [in the spiritual realm]. 'Which is the greatest, he that sits at

meat or he that serves?' Jesus answered: 'He that serves is the greatest.' [Hence Mnason will not be waited on, lest those who serve are thereby raised above him.] He that is least among you [as seen by fleshly eyes] is the greatest [from the spiritual viewpoint]. The first shall be last and last shall be first. I am the most ignorant man in the world [in a worldly sense], and yet I know everything [spiritually which is the only knowledge worth having]. 'Whosoever therefore shall humble himself as this little child the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me.' (Matt. 18: 4-5.) Children of the spirit have no thought of marriage or lusts of the flesh."

#### DIVINE LOVE

"I am that I am for my own sake. I am love for the Lord's sake. I am a walking love. My [act of] love is God himself. It is God's eternal outbreak [manifestation]. A great deal hangs on the hinges of the love that I manifest. Love is unchangeable and I don't change and am not easily puffed up. Love has no form of worship whatever. It is only a trend of life. Before the regenerating power of God will enter a human being, that person must give up totally the human objects of its affection. When the spiritual regeneration is complete we are love, nothing but love."

"A spirit never will marry. It doesn't have to. The spiritual man always has plenty of companions [in phantasy] and can live marriage inwardly. [Psychologic homo or auto-erotism?] Here there is a spiritual union like that of the flesh, but not in the flesh. This union is spiritual oneness. The spirit of Christ in Jesus, and in me is after the order of Melchisadec who has neither father nor mother, beginning of days nor ending of time. God found the earth void of truth, beauty, righteousness and grandeur. So he found my body and so by inhabiting my body these things are true of me. Jesus is no greater than I am."

"Love is neither a thing nor a feeling, but an expression of a life. God don't recognize in or of himself a feeling but because he wants to be kind and beautiful he expresses himself in kindness to people. Love is love-proof against anything else. 'Know you not that you are the temple of God in which God dwelleth and which temple should be holy?' The satisfying presence of God removes fleshly desires. [Psychic eroticism is a sufficiently gratifying pres-

ence.] We must recognize the God within and thereby convert human affection into divine love. There is no other kind of love. Human affection is not love at all. Love faileth not, is easily entreated to, vaunteth not itself, thinketh no ill. Human affection often fails, must be always coaxed, prides itself on its human conquests, and thinks ill of others. When human affection grows into love, divine love, then all these weaknesses disappear and one lives in love; one is love all through in every act. [Ecstatic erotomania.] Then we are God and need no human affection and are above it. When you are in love you are in God and when you are in God you are in love. Divine love is human affection without a human object of affection. Only then and thereby [that is by depersonalizing of affection] can it be regenerated to become love. Love puts no value or price on himself. When we live in love we are our own object of love. Love cannot be expressed in words. It is a life divine." So Paul Blaudin Mnason, partly by abstaining from women, achieved an ecstatic exaltation so overpowering and so necessary as a neutralizer for his feeling of guilty-inferiority, that he could proclaim himself God.

#### LITERATURE IS DANGEROUS

Mnason said to me: "Theodore Schroeder is absolutely buried almost completely out of sight, entombed in intellect and literature and he can't understand me. You can't get liberty down in there [pointing to his breast], because you are buried in literature and material things. I wouldn't dare to read lest I would get entombed also. If anything of itself wants to come forth through me it might be stopped if I got interested in reading. I wouldn't dare to read. If I read as much as you do I would surely be as insane as you are." Many cults like that of Christian Science discourage all reading except that of approved orthodoxy. Other reading might induce too great an interest in objectives, and by impairing the subjectivity destroy the self-centered character of the ecstasy and so promote apostacy.

Mnason has no book-learning. He has read practically nothing except the Bible, a little about George Fox and a little of Madam Guyon whose experiences he conceives to be like his own. Even these books he no longer reads. He would not read books because he "would get carried away and would lose his inspiration." Obviously books that are thoughtful tend to divert the attention from

one's phantasies and subjectivity and this is evil because inducing thought of things outside oneself, material things. It disturbs the concentration on the "divine" ecstasies within. To be prompted by anything but the subjective, or the subconscious, just then made conscious (by the inner voice), is to lose one's inspiration. To have a material or human object of love is to lose the capacity for psychic autoerotism or "divine love." This is the psychologic aspect of the war of the spirit and the flesh, of faith and works, of grace and morals, of the divine and the earthly, of the religion of the spirit and the religion of authority. However phrased it is a conflict between submitting to dominance by one's psychologic past operating through the subconscious, subjective, and dominance by a consideration of the objective realities of the present.

"One cannot read and think about outward things without having among them material and fleshly objects of love. So love divine would be reduced to the level of human carnal affection and all pure spiritual unions destroyed. I know little enough now [about material things]. If I ever went to reading books I would know still less [of spiritual things]." When I read to him this paragraph with my interpolations he said: "Those explanations are yours not mine. I find that Jesus never explained his parables and paradoxes." Several times he objected to my explanatory interpolations. He insisted there was "no use of making things too plain for material minds." In other words he does not wish to have his paradoxes made plain, lest thereby he lose his eccentric distinction, and perhaps he also fears the exposure of their subconscious erotic foundation.

#### ABSOLUTE LIFE

Mnason has no form of worship and says he has no religion. Externals are of evil consequence only because they tend to divert the attention from obsessive love. Socialists and Anarchists all have a religion, he says. Mnason only has a life of righteousness, lives "only a life of inward pleasure through pleasing others." Here I was tempted to suggest that he might sometimes give pleasure to a hostess by conforming to the conventions of her home. But I remained silent. "By living the life of God [the inner voice], I am in fact God and am so recognized." For him every day is a Sabbath, and no distinctions can be made. Accordingly he was arrested and some of his co-workers served a term in jail for

working on Sunday, in violation of the New Jersey statutes. He does not pray because there is no one to pray to, no one outside himself, nothing outside of God. "I never preach salvation; I simply live as I am, God!" It has often happened that when giving his strange testimony at a Methodist church, some one will ask: "Brother are you saved?" He answers: "I don't know sir. Ask God. He and I are one."

Again: "When you see me you see the father. I am the outward manifestation of God, absolutely and eternally. I am in God and God is in me. We are one within this body that is called Mnason. The gold and silver and cattle on a thousand hills are God's, are mine."

"I have no soul. Got rid of the old thing which Adam had. The second Adam is a quickening spirit, not born of our old natural soul. I am born of the spirit. The soul is killed by the quickening spirit. Being born of the spirit one cannot be seen any more than the mind can be seen. You can see that in which the spirit lives but nobody can know this spirit." Thus Mnason is the absolute—the eternal spirit. He likes to go to the forest and talk to himself "in the trees, flowers and birds."

"Jesus said: 'I pray not for the world but for those that the father has given me.' I used to pray for everybody even for Elijah [a wayward brother according to the flesh]. God said [by the inner voice]: What's the use? Let him [brother Elijah] go to hell."

#### MYSTIC FORMULATION

Mnason is quite unable—intellectually incompetent—to make for worldly scientific minds or for high-brow metaphysicians, an efficient description of his religious experiences, or a coherent elaboration of his theoretic self-explanation. In effect he says: "The spiritually minded need no description. Others wouldn't understand it if it could be made." The foregoing auto-biographic account of his self-appreciation was made coherent only by patching together fragments that he let drop in the course of many conversations. At times the syntax has been considerably improved by me, but great care has been taken to report accurately his thought. It was read to him as herein presented and approved by him except the indicated interpolations.

Having done so much, I acquired the ambition to experiment—to see if I had a sufficient sympathetic understanding of him and his "spiritual" experiences to write out a description of them that would be satisfactory to him. I wanted to do this in more general terms and in better chosen figurative language, and with more psychologic insight into the mental mechanism of the metaphysician than he could have used, notwithstanding his claim of omniscience. During several weeks he visited my home and I had earnestly tried to understand him as near as possible just as he wished to be understood. Then I sought to express him as I thought he would wish to express himself if he were worldly wise and knew the rhetorical jugglery of metaphysics.

The following is the result of my effort. This was read and explained to him for his approval. He complimented me upon the depth of my understanding. I half suspect that in spite of my elaborate and simplified explanations he may not have accurately translated my words into a duplicate of my concept. But in such matters and for such persons, the instinctive apprehension of morbidly sensitized feeling is a very safe guide. Therefore, I am quite confident that the following is an accurate and efficient portrayal of his mental states. Those who wish to achieve the full significance of the following must read it as I wrote it. That is, the words must be translated into feeling-states and the intellectualization viewed as by one who in imagination is living the life of Mnason, and describing that life, so to speak, as viewed from within.

"Through that which seems to others a mere dead mass, my eyes now behold the eternal lover giving or being the universe's life and movement. Love is the medium, the spiritual essence, indwelling in and being the heart of all things. Love, evidencing a divine will, in an ever more perfect growth of spiritual expression toward the more conscious union with God, as the purposeful divine imminence, flows beautifully in and from and through every fibre of the universe for the elimination, the spiritualization of the material appearances. All the former ugliness of material things is now transformed, transfigured, spiritualized into the expression of an infinite love. We are being ever more persistently and constantly wooed by one of infinite compassion. We are embraced and overcome as by an omnipotent lover, and yet safeguarded as by an omniscient father. We look again! and behold we are engulfed,

overwhelmed, absorbed by the all-inclusive and all-powerful passion of the whole universe, of which we become an indistinguishable part. Aye, we are already both. Now I and the universal lover are one in the eternal passionate merger into the infinite. The twain are made one flesh and one spirit for now there is no distinction. Never again am I a thing apart, dispassionately viewing the universe. I am animated anew, am an essentially reborn, recreated being, and the divine fire within—the very essence of my new self will ever burn as but a spark of the divine love that inhabits all spaces. Now I know that the infinite heart of the universe beats of, for and by me, and if I exist not, if I respond not, if I do not recognize it as a part of me, and myself as part of that whole, then it exists not, for I am not. Otherwise, I am the divine life. The divine life is me. We are all one. We are of God, the son of God, yes we are very God. Or we are none of these it matters not what you call it, it is only important that we possess that and are possessed by it."

"As I gaze upon the old world a strange feeling comes over me. The old ugly hard material things seem to become a transparent curtain in and through which I can now see as with a sensitized eye of faith all the finer and hidden forces of the universe. Out of the spiritual germ which is the very innermost heart of my love-life has grown a new universe almost in the twinkling of an eye."

"So I may rule by right of the divinity that I am and that I represent, these two expressions meaning the same, being one. All that oppose the benevolent reign of this infinitude of devotion, must be made to learn that I am a jealous God."

This then is my description of the mystical state of Paul Blaudin Mnason. It satisfies him. It may satisfy some others who have need for the particular form of verbiage here used. Still others with mystical experiences, that I am unable to distinguish from these when I view with my materialistic mind only their subjective aspects, will of course repudiate utterly and vigorously all of my formulation and Mnason's theology or pantheism. Of such other intellectualizations for transforming psychologic auto-erotism into other varieties of transcendental metaphysics, I have already made some publications. Still others are in preparation.

What is the reality that I was describing and yet concealing in the above formulation of mystical experience? I will tell you.

Try to imagine two adolescent lovers walkings in the moonlight, "two minds with but a single thought, two hearts that beat as one." Try to think of the never expressed psychologic content of that poetic phrase when viewed from the standpoint of the lovers whose obsession for unity excludes from consciousness all the many differences which later wreck their married life. Having gotten an emphatic unity with one of such lovers you can perhaps imagine a state of mind wherein such a lover is sufficiently morbid to approach a complete obsession with his own feelings, so completely obsessed by the feelings as to exclude from consciousness the sex or even the physical existence of the companion. Such a lover could then easily accomplish a projection or transference (in the Freudian sense) of the ecstatic feeling over and into all aspects of surrounding nature. Having now read a lover's ecstatic condition into the trees, flowers and birds, one can easily find oneself in nature, and talk to oneself as present in everything. Now obsessive love has made us one with the absolute, one with the infinite spirit of the Universe—one with God, because our erotic obsession for the time being excludes all consciousness of differences and of limitation. It was such an obsessing erotism that I had in mind when I described Mnason's mysticism as above.

For all metaphysical interpretation of our feeling-states, the times and circumstances of their formulation determines the "color" and intellectual contents of the figurative language, within the range of each individual's cultural development and temperamental limitations. In its psychologic essence I suspect all these transcendental experiences to be the same, namely, psychogenic erotic ecstasy, often not recognized to be that by those who are its victims. Sometimes its erotic factors are known, but their morbid intensity induces a belief in something "spiritual" super-added. Since writing this essay, I have read some historical accounts of pantheism to see if the mental mechanisms herein exhibited could explain the various pantheistic philosophies. So far as I could tell from abstracts that were given in the books that I read, it will explain them all.

## ABSTRACTS

### IMAGO

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1. Schiller's "Geisterseher." Parts 1, 2. DR. HANNS SACHS.
2. The Tragic Hero and the Criminal. A Contribution to the Psychology of the Tragic. By LEO KAPLAN. The Consciousness of Guilt and Punishment.—Orestes.—Marmeladow.—Roskolnikow.—Brynhild.—The Scapegoat.
3. Puberty Rites Among Savages. Some Similarities in the Mental Life of Primitive and Neurotic People. DR. THEODORE REIK. (Continued.)

1. *Schiller's "Geisterseher."*—Sachs submits to analysis this unfinished work of Schiller in order to determine various important psychological meanings it has in the poet's creative life. It was a work accepted by all readers but always after its publication spoken of disparagingly by the poet himself. It was broken off abruptly, it stands apart in character from his other work while it marks chronologically a turning point in his literary career. It is a "mongrel" work of especial interest psychologically.

The tale has a vivid charm by which scenes of a long past time still exert their fascination. Its mysteries and intrigues are set in the favorable soil of Venice. The characters have each one a distinct psychological vitality. There is throughout the story a spirit of mystery and terror not dispelled by the clever intellectual exposure of the jugglery with which much of the mystery is carried on. Sachs sees in this story a forerunner of the modern detective story, in which a valuation of intellectual power has superseded the older enjoyment of more feeling life in literature. Yet the "Geisterseher" remains distinct in its exceptionally intricate plot, its originality and its boldness. Chiefly important is the psychological development of the hero.

A German prince sojourning for a time in Venice, a sober retiring character, becomes the object of a conspiracy playing darkly around him, and while he is slowly involved in its toils, he also gradually develops a response to certain possibilities suggested to him, and awakening ambition, to be furthered by possible crime. The conspiracy is

inaugurated and at the same time covered over by certain trickeries carried out about the prince, which however he is intelligent enough to reduce to a rational explanation and is instrumental in exposing.

The writer of this article gives a number of historical and personal events which "overdetermine" the manifest content of the story. Yet these events are only utilized in such a way that they carry out the inner purposes of the author. Deeper motives are those which find themselves in others of Schiller's works, their appearance in the "*Geisterseher*" having special relationship to the poet's development.

The "*Armenian*" is the mysterious character behind the events of the story into whose coils the prince is drawn. His influence over the prince is brought about by his apparently clairvoyant knowledge of the prince's affairs, but what appears miraculous is reduced by a fine analysis to psychological effects in the prince's own inner life. The Armenian nevertheless represents in this character the "omnipotence of thought" which the child ascribes to the father, and which then in the story the prince, as the child, is clever enough at first to supersede intellectually. Later he gradually becomes a victim of this father's power.

Schiller represented a reaction toward two fathers. He was early removed from his home and put in the care of the Duke Karl Eugen who maintained toward him a double attitude of condescending indulgence and despotic hostility. The latter attitude prevailed in the end so far as to send Schiller out into the world destitute to shift for himself. The "*Geisterseher*" was written at this turning point in his career, the first part of it in Dresden where Körner was proving to him a most helpful friend and was giving him a home. The second part was written when he had taken his first step toward independence and decided to remove to Weimar.

The omnipotence and omniscience which Schiller ascribes to the father figure form a feature, Sachs notes, of all detective literature. The sense of being watched and spied upon, which pervades the story, is a paranoiac element. The multiplying of the father figure to a group, the conspirators, another paranoiac device, is a factor made use of also in the poet's "*Don Carlos*" in the Inquisition. The interest in the police savors of the child's sexual curiosity in regard to the parents. There is a sadistic note here with its accompanying fear, which adds a feature really older than any detective literature. It has appeared since earliest times in stories, beliefs and accusations of child murders. The "*Geisterseher*" also like later detective literature is marked by the absence of heterosexual love. When at last that is introduced into the latter part Schiller seems to be obliged to discontinue the work. Up to this point the story deals with love and hate reactions within the poet's own sex.

Schiller was repeatedly occupied with revolt against tyranny and brother hatred or with brotherly friendships and tender feelings. The models for both Schiller had had in his own life. When at last a female figure is introduced before the "Geisterseher" breaks off, she is a tool, though unwillingly, in the hands of the conspirators. Her devotion to the Catholic Church is utilized to win the prince into the conspirators' hands. At the same time through a tale introduced she is shown as the former beloved of the Armenian, the father image, and as perhaps returning his love. This with other features marks her as a mother image, and by thus bringing in the incest motive the poet finds it impossible to finish the story.

A mistress, later the wife of the Duke Karl Eugen, and a refining influence in his life, had also made an impression upon Schiller and probably accentuated the unconscious mother rivalry motive of childhood. Rivalry over a woman and freeing of the woman through murder of the father figure is not unknown in others of Schiller's dramas. Brother rivalry and murder from the same motive, the brothers being father representatives, have a place in the "Geisterseher" in an earlier tale introduced into the story. They are found more prominently elsewhere, forming indeed the main theme of "Die Braut von Messina" and playing a large part in "Die Räuber."

Though the "Geisterseher" breaks off just as the prince turns to the erotic, Schiller was able to take up this problem later, as Sachs says, without shipwreck. At this time however he turns completely away from drama and takes up history and philosophy. For here in this story both the incest and the rebellion against the father meet with too great resistance for their complete treatment. Significant elements in the story show the arising from the prince's unconscious of death wishes which only much later come half acknowledged into consciousness. Schiller has preceded Freud here, Sachs remarks, in an intuitive psychological recognition of the psychopathological traits of everyday life. The smile, the misstatement are unconscious indicators and give explanation in the fight of wishfulfilment to what would otherwise be inexplicable coincidence. External factors of the plot surrounding the prince tend of course to nurture and bring to consciousness these unconscious impulses. But the fictitious character speaks for the poet's unconscious and for that of the poet's reader.

The Armenian with the sense of mystery hanging about him anticipates the prince's wishes and so surrounds the prince with a feeling of an omniscience in his service. The perpetrator of the jugglery in the earlier part of the narrative is made subject after all to the prince's intellect, which gives the prince the sense of the power being his own. There is here a significant passing from the animistic overvaluation of the power of thought, phantasy, and the narcissistic satisfaction in

possession of such power over into intellectual analysis of the situation and a conscious exercise of thought processes upon the outside world. To feel that one has the secret animistic power carries with it a sense of the sinister, secret, and sadistic, then a feeling of guilt and need for atonement and defense as with primitive man. The prince unmasks the deception in these secret tricks, and this gives him a sense of triumph over the "father," the companion of such rascals. Thus has Schiller doubled the motives of this father-son conflict.

Rebellion against tyranny and murder, which up to this time Schiller had utilized in his dramas, are first found with sexual rivalry in "Don Carlos" where the mother image is changed to the stepmother. Schiller departs however from too close occupation with the family drama by changing to a wider political sphere and greater freedom of thought. Brother rivalry also passes over to brother friendship, to loyalty even unto death. In "Don Carlos" however there is a "return of repressed material," and the writer's interest in his own work begins to wane. In another unfinished work besides the "Geisterseher" female characters are almost excluded so that the incest motive will not intrude. Sachs calls attention to the fact that the avoided motive is also a passionately sought one. It represents the repressed wishes striving for freedom.

So Schiller turns from dramatic composition to other occupation until he has become once more sure of himself and attained peace of mind. Acquiring of financial independence, of wife and children are all contributing factors to an ability once more to handle his unconscious elements in creation. The friendship of Goethe also offered a sublimation pathway for the father feeling. The unconscious attitudes which have been the source of difficulty are also, Sachs reminds us, the starting point for the removal of the difficulty in creative sublimation.

Schiller's father died about this time and just enough conflict seems to have been re-awakened at news of his death to be used productively. "Wallenstein," on which Schiller was at work, was deferred for a while but then taken up again and from this time until the dramatist's death one drama rapidly succeeded another. The unconscious motives could now be used and carried into their deeper meanings. His dramatic progress followed the writer's own development. Yet there was always evidence in his work that there had been too early wakened in him a hatred which had attained a great strength. He was always driven on therefore at a storm tempo, capable of uniting in his breast two opposing forces but never fitted for that calm contemplation, that forgetting of self in external things, that patient waiting for the ripening of ideas which he admired in Goethe.

2. *The Tragic Hero and the Criminal.*—The tragic hero and the criminal, the writer states, represent the reverse of the same situation.

The tragic hero offends against the norm set by the will of the mass. The sufferings assigned to him in the tragedy signify the reinstatement of that norm. On the other hand the criminal is the representative of the evil in the unconscious of all and his punishment vicariously satisfies the corresponding general desire for rectitude.

Kaplan cites instances where a sense of guilt in individuals, an "inner judge," has led to voluntary confession even when the law has acquitted the delinquent. Or certain persons have refused pardon for the same inner reason. The belief in a bridge of testing over which the dead have to pass to determine in which kingdom they belong, the use of various ordeals are based on this same principle. Punishment is also projected out from this inner voice of judgment upon a devil or other object. The consciousness of guilt takes the form of inner unrest or appears in a feeling of an outer conscience, a threatening someone, who may be to the unconscious the reprobating and warning parents. Kaplan refers to such a transference of a fear of the parent over to a warning somebody in a hysteric's vision. The parent in child life, God in the religious life, the judge in ordinary civil life represent the restraining voice of authority. In tragedy we all assume the office of judge and allow the hero to perish because he embodies our own wishes.

Orestes murdering his mother Clytemnestra is pursued by the Erinnies and shows a strange sense of guilt although he is fulfilling the command of the gods. His conflict over his act is not shared by Electra, who urges him to avenge the father. Orestes however is vacillating between the duty of avenging the father and an incestuous love to the mother which makes the murder a sadistic sex act directed toward the mother. This is more clearly attested in the case of a patient who made a fatal attack upon his mother, experiencing first a marked relief analogous to a sex relief and then consuming remorse. The trial of Orestes by the gods which follows, as well as the chorus in the tragedy, express the double meaning and the self judgment pronounced by them in the judgment of Orestes. The Erinnies, the persecuting forms, and the madness they cause represent the projection of the criminal's own sense of guilt. On the other hand the judges represent that projecting out of their sense of guilt which produces the tragic hero.

Kaplan suggests that the trial of Orestes represented on one side by the female avengers, on the other by Apollo, represent also the conflict between the more ancient mother right and the later father right, therefore presenting crime as the rising of the new order against the old.

Dostoyewski's story "Crime and Punishment" sets forth a series of more or less criminal figures. The drunkard Marmeladow brings

his family low only to seek refuge again in his caps. In self condemnation he begs to be crucified and desires in his sufferings to atone for his guilt. He shows in his abject humiliation before his wife an extremely infantile nature and as the child is first punished then reinstated by the parents' tenderness so he hopes to suffer here and obtain happiness in heaven. He does indirectly end his own life and so acts as judge and executioner upon himself. The interest in *his death* manifested by the other tenants in the house shows that they receive the same vicarious satisfaction obtained in witnessing a tragic drama.

With the murderer in the story Roskolnikow, the robbery committed is not the real *motive for* the crime. He himself acknowledges that. He says that his desire was to exercise the power of a Napoleon, that he killed the old woman, his victim, to know if he had such power or not. Like the Lucifer myth this expresses an assumption of the father's power, here in an attack upon the mother. In a dream shortly before the murder Roskolnikow pictures a sadistic scene from which he awakens in fear. He is with the father when the horse that has been hitched to a wagon is beaten to death with an iron stake. The murder in reality was carried out in similar brutal fashion.

Roskolnikow had rationalized the murder to his consciousness before the deed by presentation of a theory regarding the extraordinary right that extraordinary people should have in spite of the law.

Immediately after the deed however a reaction sets in. The murderer develops the idea that he is pursued. When confronted by the arrival in the city of his mother and sister his fear becomes so great that he escapes consciousness of his guilt in a swoon. Later he attempts to deny the reality of the whole occurrence of the murder, and again rationalizes as to the harmless character of the deed since the old woman was a detriment to society.

Next he begins to pass judgment on himself. He hallucinates the murder impulse as acting itself out in some one else. The police inspector Dostojewki makes a sort of double of Roskolnikow in the sense of his inner judge. This man understands Roskolnikow's psychic struggle and knows that it will bring him to confession. The tormented man overcomes the impulse to direct suicide but indirectly provides for his own atonement through punishment by handing himself at last over to justice. Sonja, the woman who aids him in his struggle, bears a number of mother attributes and it is at her bidding that he finally makes confession. Up to this time he had vacillated between such a complete psychic abreaction and the acceptance of his right to the criminal act, in his uncertainty of position betraying himself by many unconscious signs. His tragedy lies in this division of his mind, the "clumsiness of his cowardice" as he calls it.

Brynhild of the Norse legend is also an example of the criminal-tragic. Her motive for revenge upon Sigurd is that he and her husband had both deceived her when Sigurd won her for the weaker husband. In the end her motive is shown to be also love for Sigurd himself, whose honor forbade his satisfying of her libido. Such unsatisfied libido goes over into wrath, hatred, cruelty, sadistic forms as here, or it may be into masochistic fear. There is a double brother-sister setting in this legend so that there is here a defense against incest in the repression. One crime becomes then an outlet for the repression of another.

Brynhild too has an anxiety dream, as recorded in the Edda. She too prepares her own punishment; she will atone by dying with Sigurd. The "love death" at the same time gives her libido satisfaction. Her death is the tragic result of the clash between her free instincts and the fates, the Norns.

The scapegoat also is an example of the tragic hero that takes over our guilt. Kaplan quotes from a jurist of 1620 a regulation by which a citizen had to be carried with indignity upon a donkey in order to remind the other male citizens of the special zealousness in their duties toward their wives demanded of them in the month of May. This enacted drama illustrates the ancient law that bids the hanging of the thief first, his trial coming afterward. The evil conscience of a community demands a vicarious punishment *even* without the event. The impulses under repression are so subject to outbreak that they seek relief through some dramatic enactment.

Animals and lifeless objects have been made bearers of punishment for ill caused by any of their own kind. It is not the criminal but the crime that is punished but in this way also the desire for requital is satisfied. The employment of the ram as a scapegoat as prescribed in the Old Testament and the Talmud shows that this was accounted an occasion for festivity. In Greece the projection of self into the animal is suggested by the clothing of the participants in the rites in the skins of animals. Legend says that the animal was punished for nibbling at the vine and in certain Attic rites it was permitted first to eat the sacred grain, the animal becoming thus an actual criminal. In the orgies the criminal impulses of those taking part were first given rein and then they were atoned for in the animal.

Dionysus himself according to legend had been guilty of transgression, therefore probably originally was one of the malevolent deities, that is representative of the revolting spirit of man. In the Middle Ages this same principle is incarnated in the devil. He is mythically punished, in reality in the persons of his agents, witches and sorcerers. In the same way legal punishment of the criminal even today is in its psychology a dramatic-tragic action by which

society pushes off its criminal impulses upon a substitute. The principle is the same as that by which an affect like anger is discharged upon an inoffensive lifeless object.

3. *Purity Rites Among Savages:*—(continued.)

## BOOK REVIEWS

JURGEN. By James Branch Cabell. Published by Robert M. McBride & Co., New York, 1919.

It is perhaps the dream of every man as he goes down into the lesser years that he may some day live again his youth, not greedily, and unknowingly, and blunderingly, as in very sooth he lived it once, but deliciously and taking full thought thereof, even as the sybarite lingers over his wine. With the mind of age and the body of youth and the zest that is timeless would he savour the draught once more, and the Gods pleased.

But it is written nowhere in any credible history that the Gods have ever smiled just so. For many a hero of many an ancient tale has won to many a strange guerdon, but to none, save only Jurgen, the disreputable hero of the picaresque legends of Poictesme, was granted this boon. Jurgen, the graceless youth with the graceful gestures, who saw things all too clearly and hence spun about them a net of fine words until they charmed even him, who wooed Astarte and the Devil's wife and many other women irresistibly and insincerely, but who explained quite frankly—albeit with an altogether creditable regret—to Jehovah Himself why he could not quite believe in Him.

For this Jurgen is a high-hearted adventurer adown the paths of phantasy. A poet in his youth, at forty he is a pawnbroker because, as he rationalizes it, in no other calling does one learn so many of the secrets of mankind. His termagant wife is spirited away from him by a well-intentioned Devil who has heard him speak fairly of Evil. Jurgen, although obviously relieved by her removal, feels that he must play the manly part and seek her. So he sets forth.

At the outset he acquires the glittering shirt of Nessus and soon after he cajoles the senile but susceptible Esreda into lending him his youth for a while. True, the suspicious goddess follows him thereafter as his shadow, for to this somewhat acrid Deity amorous adventures are distasteful and her protegee, the rejuvenated Jurgen, is a personable youth; but he has the wit now and then to turn off all the lights so there is no shadow—and no witness.

Many of the witch-women of myth and legend does Jurgen meet in his quest and he makes love to them whimsically and ardently, insidiously and irresistibly. Guinevere, in the days before King Arthur's emissary came to claim her, holds tryst with him in the throne room. Diane, the fruitful goddess, takes him with her to the land of Cockayne, where they are united with amazing ceremonies.

A dryad and a vampire each holds him for a time. For Jurgen is willing to try any draught once. Thus he explores the conventional Hell, where conscious-ridden sinners torment sweating imps eternally to keep the fires hot about them, that their punishment may seem to them adequate. He wriggles into Heaven through a fraud anent an old Papal scandal and finds it to be the jejune creation of a pious old lady—created after her death by Koshchei so that she will not be disappointed. He gazes into the eyes of the Lord God while Time stands still and afterwards sits upon His Throne awhile.

And last of all he comes back to Koshchei, the God-of-Things-as-they-Are, where his quest should have begun, and asks for his wife. The amazed God endeavors to reason with him and offers him in turn Queen Guinevere, Astarte and Helen of Troy, but Jurgen—uxorious Jurgen, who has flouted Esreda and lost his youth again, sighs for his own spouse. So he finds himself returning through remembered pathways and there is good-wife Freda keeping the dinner and her temper hot for her recreant husband.

This is an outline of the story, if story it may be called. It is much as if we enumerated the colors on a butterfly's wing or tried to convey an idea of the Ninth Symphony to one who had never heard it by a description of polyphonics. Jurgen is a work of art. It is a fantasy of rhythmical prose. It is a poem of lost loves, the unattainable, the beauty just beyond the mountain-tops. It is the dreaming of a disillusioned cynic of his lost youth. It is a canvas set in the sky whereon a master artist sets picture after picture in drifting clouds, tinged with the sunset and the rainbow. And above all it has those attributes of literature that Charteris desiderated: tenderness, urbanity, distinction and clarity, beauty, truth and symmetry.

Jurgen is such a story as a pagan poet might have told. Symbolism there is in plenty. For Jurgen is, if you like, the all-conquering and all-fructifying Sun, who descends into Hell and visits Heaven and who espouses the Moon. And all his adventures may be annotated and dissected, if you so desire. Thus Guinevere is the first love of youth, and Anaïtis is the desire of maturity and Helen is eternal romance. And so on.

But rather is Jurgen for the judicious a gesture, a monstrous clever fellow who closed the book of reality for a moment and with a glib tongue and imperturbable self-assurance followed the path that lured. And no empusa could frighten him, no disturbing clarity spoil his fine vision save once when he encountered Pan and guessed for one terrible moment that perhaps there was no meaning in anything anywhere. And even Jurgen could not face this.

LIND.

**THE FOUNDATIONS OF SPIRITUALISM.** By W. Whately Smith, author of the "Mechanism of Survival." Published by E. P. Dutton & Co. New York, 1920.

In this little book the author endeavors critically to weigh the evidence for and against two questions: (1) Does the material collected by the spiritualists and others suffice to render the doctrine of survival tenable? (2) Supposing the affirmative, from the nature of this material are the spiritualists warranted in erecting their vast, if somewhat inchoate structure of a quasi-religious, semi-philosophical nature? To the first of these questions Smith answers yes, to the second no.

He betrays throughout the book a strong desire to believe in survival and, while admitting in his conscious moments, "the difficulty of forming reliable conclusions about it" (p. 119) and that "Spiritualism is, therefore, to be deprecated . . . because of the scientific immaturity of the whole subject" (p. 122), he evidently wishes unconsciously to believe that in the heterogeneous mass raked together by the spiritualists there must be a modicum of truth. Thus he says, "If Spiritualists were to confine themselves to affirming the experimental verifications of Survival, I would be prepared to concede that they were very likely right" (p. 118).

In this book Smith considers first what he is pleased to call the evidence for survival, which he divides into three heads: (1) Physical phenomena, (2) Automatism, (3) Telepathy, hallucinations and apparitions. The first he rightly discredits. The second he discusses in one page and yet says surprisingly that they "form by far the most important part, both in quantity and quality, of the experimental evidence adduced in favor of Survival" (p. 13). If this be the evidence on which survival rests its case, a brief study in psychopathology is recommended to its adherents. The third "evidence" is discussed more at length. He thinks telepathy should be "allowed some weight" (p. 19), but dismisses apparitions and hallucinations, which he evidently considers separate entities by the way.

The author devotes a long chapter to the citations of cases where discarnate personalities are alleged to have communicated messages beyond the power of the transmitting media and evidential through their nature or range of the identity of the spirit. He is evidently impressed with these "evidences," although he devotes a chapter to other possible explanations. One of these is that the personal details of the supposed communicator "may have been 'telepathed' from the enquirer to the automatist" (p. 67).

In the second part of this book Smith discusses the processes of communication. In it he touches on "the views of those who seek to attribute to diabolic origin all messages purporting to emanate from the deceased" (p. 106), but he himself does not think it is "subver-

sive of Christian teaching," and says that "In general, the moral tone is unexceptionable" (p. 107), which might at least make spook-chasing available as a pastime for the impending cerulean Sundays.

Smith concludes that there is a continuation of personality after death extremely like its former self with one experience added; and that this spirit takes an interest in and maintains some measure of contact with the world it has left (p. 112). And even if these discarnate spirits playfully take to themselves such cognomens as "Laughing Water," "Injun Joe," "Baby Blue" and "Little Eva," or if they do assume in a spirit of infantile mimicry such giants' robes as the toga of Caesar or the frock-coat of Abraham Lincoln; if moreover their discourse is found on strict examination to consist of inanities, plagiarisms, unintelligible jargon and arrant nonsense, let us at least credit them with a sense of fitness which causes them to disport themselves on that mental plane most in consonance with the levels haunted by their audiences.

LIND.

**PHENOMENA OF MATERIALISATION.** By Baron von Schrenck Notzing, translated by E. E. Fournier d'Albe. Published by Kegan Paul, Trench, Trubner & Co., and E. P. Dutton & Co. London and New York, 1920.

This is a ponderous tome, taken up with a discussion of the phenomena of materialisation by the means of flashlight pictures of the medium taken during the progress of the phenomena which is given the rather high sounding name of "mediumistic teleplastics." The reviewer confesses to rather a lack of interest in such works as this, especially as the author appears to have come to no definite conclusions, except perhaps the conclusion that he has been unable to explain the phenomena. On the well-known scientific principle of economy a complex hypothesis of materialisation is unacceptable if any other simpler hypothesis will explain the facts, and so long as the facts remain unexplained they can by hypothesis be just as well presumed to be due to trickery and fraud as to super-normal activities, and fraud has been so frequently established in like investigations that the suspicion of its existence must always be present until the true explanation is forthcoming.

WHITE.

**THE SEX FACTOR IN HUMAN LIFE.** By T. W. Galloway, Ph.D. Published by The American Social Hygiene Association. New York, 1921. Pp. 142.

Professor Galloway's little book discusses sex in its various ramifications in a simple, straight-forward way by the method of ques-

tion and answer. It is essentially wholesome in its spirit and contains a great amount of information regarding the social aspects of the sex instinct, its direction, purpose and results in conduct. It is written as a study outline for college men and cannot help but serve to assist them in answering the many questions which the dominance of the sex appetite in early manhood must serve to raise. It is a sane and straight-forward discussion of an eminently practical sort which serves to demonstrate without question that only by the control and direction of this powerful instinct can man hope to live at his best and to reap those benefits from life which he necessarily desires and to which he looks forward as a goal. Professor Galloway, as a biologist and as a director for sex education of the American Hygiene Association is well qualified to speak on this subject.

WHITE.

**MANIC-DEPRESSIVE INSANITY AND PARANOIA.** By Professor Kraepelin, translated by R. Mary Barclay. Published by E. & S. Livingstone. Edinburgh, 1921. Pp. 280. Price £1 net.

Dr. Barclay, the translator of these chapters on maniac-depressive insanity and paranoia from Professor Kraepelin's text book of Psychiatry has rendered a distinct service, and one which only those who have translated similar material can adequately appreciate. She has previously translated the chapters on dementia praecox and paraphenia, reviewed in the January number of *THE PSYCHOANALYTIC REVIEW*. These two books represent the distinct contributions of Professor Kraepelin to psychiatry, dementia praecox and the manic-depressive psychosis being the specific formulations of lasting value which he succeeded in reaching as a result of his extensive clinical experience extending over many years. They constitute the best descriptive material of these psychoses extant and are invaluable in the library of every psychiatrist and must necessarily serve as the classical starting points for further dismemberment and for interpretative formulations. Whatever may be the future status of these nosological entities, the descriptive material which he has collected will remain of inestimable value.

WHITE.

**THE ELEMENTS OF PRACTICAL PSYCHO-ANALYSIS.** By Paul Bousfield, M.R.C.S. (Eng.). Published by E. P. Dutton & Co. New York, 1921. Pp. 276. Price \$5.00.

I many respects the best short work covering the ground of psycho-analysis in a popular way that the reviewer has seen. It is well written, presents the subject simply and clearly in a very easily understandable way, with sufficient illustrations to make the points plain.

It comes, too, quite apparently from the workshop filled with suggestions from practical experience. It is rather disconcerting in the midst of such well presented material to find one or two instances indicating that the author is a believer in telepathy. His qualification of the extreme application of determinism in the psychological field is apparently based upon this belief, which in turn is based upon personal experience with some unusual cases. The reviewer is not aware that there is the slightest scientific justification for telepathy and regrets finding it advocated in a work which is otherwise so admirable.

WHITE.

**TABOO AND GENETICS.** A Study of the Biological, Sociological and Psychological Foundation of the Family. By M. M. Knight, Ph.D., Iva Lowther Peters, Ph.D., Phyllis Blanchard, Ph.D. Published by Moffatt, Yard & Co. New York, 1920.

This book presents clearly the origin and nature of a few of the dysgenic factors now operative in society. That the situation is an acute one is indicated by Bertrand Russell's statement that in England the parents of children are on the whole more lacking in desirable qualities than the population in general. In other words, the individuals—both men and women—best fitted for reproduction of the species, prefer not to accept the rigid conditions imposed as a prelude, and for this and other reasons, economic and egotistic, choose celibacy. The three authors have indicated some of the reasons for this state of affairs.

In the first part Dr. Knight has reviewed the present knowledge of biology as applied to human heredity. The gynocentric theory, so universally paraphrased, is disposed of in this part and the dysgenic influence of the "moral" control of reproduction clearly shown. Dr. Knight has also shown the danger of the highest type of female turning away from reproduction, as a course which must result inevitably in the triumph of the primitive rather than the civilized society.

In the most interesting part of the book Dr. Peters has traced the modern attitude towards woman back to its earliest recorded origin in ancient peoples and cited analogues in savage races. Then through the ages she has followed this reaction through all of its phases: the unclean and the sacred woman, the witch-woman, the "Lady," the "model woman" and the modern woman. With some of her assumptions we are inclined to quarrel. Thus, that the marriage ritual had its origin in a desire to countenance a breach of taboo (p. 168). Or that the avoidance of pregnant women by savage races is caused by a fear of sympathetic magic (p. 147) and is "an intensification of the feeling which he has toward her at all times" (p. 153). Much the same emotional reaction is seen in animals who can hardly have any

fear of sympathetic magic. It is instinctively realized by these that the breeding mother must be protected, set apart from those activities of the herd which would injure her offspring. Especially must she not be attacked in any way. Later this immunity from aggression extended to the potential mother with the resultant code of woman-worship. The explanation offered "why woman should be so much more subject than man to hysterical seizures and to hypnotic suggestion" (p. 184), that it is "an essential part of her femininity" impresses one as hardly adequate. The addition that the menstrual cycle influences her whole emotional life and renders her more liable to hysteria and suggestion savors somewhat of the wandering uterus explanation of hysteria, which it may be recalled was abandoned several years since. Dr. Peters has shown impressively however, that in our present society marriage and motherhood are subject to economic penalties and hence are being very generally refused by the very type of individual who would improve the race.

In the third part of the book Dr. Blanchard has given a brief review of the conflict between individual desires and social standards. She has pointed out how unregulated sexual selection and rigid social conventions may as well as not lead, not only to individual unhappiness—which is unimportant—but to racial degeneration. She does not propose any panacea although she indicates several tentative remedies, but she does demonstrate that the conflict between individuation and socialization must be rationalized in some way if the race is to survive.

The book as a whole can be highly recommended. It is one of the best things we have seen on the sex problem, dealing as it does, not with those individual problems and mal-adjustments, interesting as they are, but with the problems of the family and the race, to which problems are brought a host of apposite facts from biology, ethnology, anthropology and psychology.

LIND.

**AUGUST STRINDBERG.** By Axel Johan Uppval, Ph.D. Published by Richard G. Badger. Boston, 1920. Pp. 95.

This patho-psychological study gives an intimate insight into the life and psychology of one of the most striking and interesting geniuses of the latter half of the nineteenth and early part of the twentieth centuries. The author has done his work well and given us a fascinating story of the emotional strivings of a deeply neurotic genius, one of the most extraordinary aspects of the story being the great amount of autobiographical material confirmatory of the psycho-analytic hypothesis. Strindberg not only wrote himself into his plays, but he also boldly and simply stated his own difficulties in unequivocal terms. The power and the strength of Strindberg's writing in such

a play as "The Father" is gripping and compelling, and this study of the author's psychology gives the key to these qualities and the certainty with which he touched the universal difficulties with which mankind has to deal in the course of its cultural progress.

WHITE.

**THE ORIGIN AND DEVELOPMENT OF THE NERVOUS SYSTEM FROM A PHYSIOLOGICAL VIEWPOINT.** By Charles Manning Child. Published by the University of Chicago Press. Chicago, 1921. Pp. 296.

This book of Child's on the Origin and Development of the Nervous System from a Physiological Viewpoint follows logically from his previous works which have had to do with the discussion of the nature of individuality in organisms and the nature and characteristics of physiological gradients.

In this book the question of the origin of the nervous system is developed from the point of view of the physiological gradient, which is looked on as nothing more than an "ordering and integrating factor in developmental physiology." The organism from this point of view is regarded as "representing essentially a behavior pattern, arising in protoplasm in response to its relations with the external world." Anatomically the nervous system is the record in protoplasm of these behavior patterns and functionally it is the chief organ of integration. Such are in general and broadly speaking the theses maintained in this most fascinating little book. In it the reader will find an abundance of facts from the physiological laboratory relating to the fundamental functions of nervous structures, ably presented and suggestively discussed, such matters as de-differentiation in relation to the quantitative rather than the qualitative characteristics of the stimulus, a careful criticism of the relation of electric potential to nervous discharge, interesting comments upon Parker's theory of the priority of muscle tissues in the course of development, and a careful critical examination of Kapper's neurobiotaxis theory. The argument goes forth from a consideration of cell patterns to axiate patterns, the development of symmetry, neuron patterns, the centralization and the cephalization of the nervous system and the dominance of the head end. The whole argument is based upon energetic concepts, the organism and the nervous system being treated from the physiological point of view as manipulators of energy. The laying down of behavior patterns, the domination of the head end, and such concepts reached in this way are of great value for the broader comprehension of psychological problems that confront the analyst in his efforts to modify human behavior. The book is admirably written, full of suggestion and stimulation, and of significant value to the psychologist.

WHITE.

**REPRESSSED EMOTIONS.** By Isador H. Coriat, M.D. Published by Brentano's. New York, 1920. Pp. 213.

This little book is a well written, simple exposition of the subject of repressed emotions. In fact it is really an entertaining presentation of the subject, which, with a few minor exceptions, can probably be easily appreciated by a lay reader. The author has chosen his illustrations well and presented his subject convincingly. Of particular interest is his analysis of Goncharoff's "Oblomoff." This character in Russian literature lends itself admirably to psychoanalytic interpretation and Coriat has given the reader an excellent insight into the application of psychoanalysis to literature through his analysis of Oblomoff.

It is noted that Coriat attributes characteristics to the unconscious which are not ordinarily supposed to belong to it. He cites instances of the increasing heterosexuality of dreams in the analysis of homosexuals and leads one to suppose that the unconscious can be educated and brought up to a higher standard. It would seem to the reviewer that this is rather an unfortunate way to present the matter. The unconscious is best thought of, as the author acknowledges in another place, as the common possession of mankind. The variation and symbolization during an analysis, therefore, cannot be due to any fundamental change in the unconscious as such. Coriat, however, touches here upon a controversial field in psychoanalysis which Maeder brought into prominence in his discussion of the prospective function of the dream.

WHITE.

**MENTAL HYGIENE.** By Lillian J. Martin, Ph.D. Published by Warwick & York. Baltimore, 1920. Pp. 89. Price \$1.40.

This little book sets forth the experiences of a clinical psychologist covering an experience with some 445 patients. The general results of the clinic were apparently very encouraging. This can be easily understood even though the book in many spots shows crudities of thinking and deals with concepts long since scrapped. For instance, in order "to break up, to destroy, and banish persistent unhealthy images and ideas" he speaks glibly of "the formulating of exercises which will train the will" (p. 52). Other of his ideas are rather naive. For example if he wishes to get rid of a habit of depression and sadness, he insists that the person take smiling exercises at stated intervals (p. 48), and confesses that a "phonograph constantly repeating certain appropriate sentences, could be made very useful in a suggestive way" (p. 17).

WHITE.

**TYPES OF MENTAL DEFECTIVES.** By Martin W. Barr, M.D., and E. F. Maloney, M.D. Published by P. Blakiston's Son & Co. Philadelphia, 1920. Pp. 179. Price \$3.00 net.

This book can best be described as a series of photographs of mental defectives with brief and enlightening abstracts of their histories in each case, preceded by a short description of the nosological group. The case records, though short, are very interesting and in many instances give excellent illustrations of uninterfered with instinctive conduct. The case records of the moral imbeciles and the idiots savants are most interesting.

WHITE.

**MYSTICISM, FREUDIANISM AND SCIENTIFIC PSYCHOLOGY.** By Knight Dunlap. Published by C. V. Mosby Co. St. Louis, 1920. Pp. 173. Price, \$1.50.

In this little book Professor Dunlap gives a sound scolding to the psychoanalysts for indulging in mysticism and being so tender minded as to be unequal to measuring up to the requirements of a scientific method. He is more specific in certain instances, accusing them of indulging in the fallacies of secundum quid and the ambiguous middle term. The Professor takes himself very seriously and under-rates the psychoanalysts and the whole psychoanalytic movement very greatly, thereby creating a tempest which rages all over the place without doing a great deal of damage. The book is interesting, somewhat facetious in places, full of misunderstandings of the psychoanalytic movement, and with a total lack of appreciation of its really profound significance. Most of the things he accuses the psychoanalysts of he convicts himself of in the course of his argument, the general result of which is to leave one with the impression that the book is a rationalization of his emotional orientation towards the Freudian movement rather than a careful intellectual examination of its tenets and a constructive criticism thereof. He has even indulged in the argumentum ad hominem when he refers to the rewards in the way of financial returns which psychoanalysis offers as if that has anything to do with the fallaciousness or the soundness of its tenets. Read the book, psychoanalysts, by all means, and know the worst!

WHITE.

**MIND AND ITS DISORDERS.** By W. H. B. Stoddart. Third Edition. Published by P. Blakiston's Son & Co., Philadelphia.

Earlier editions of Stoddart's well-known book have been reviewed in these columns. This present third edition marks a distinct advance in the author's mastery of the subject and an interesting development in his change of vision relative to certain newer trends in psychopathology.

Stoddart has broken away from a pure descriptive psychiatry and has come out whole heartedly for a dynamic concept of mental disease and has especially given his support to the value of the principles as applied to modern psychopathology. "Mental disease," he states in his preface, "can only be understood by studying the psychology of the unconscious of the patient, and the physical manifestations of a functional nervous disorder must be regarded as secondary, not primary, as I taught in my first edition."

He thus wishes to array himself with those who see in the psychoanalytic methods highly valuable and important new tools for understanding human behavior. His clinical investigations of mental disorder have "convinced him of the truth of Freud's doctrines."

There are many interesting features of this new edition which appeal to the present reviewer, but space does not permit one to consider them all.

In some respects Stoddart has overstated the situation. Thus in his discussion of the anxiety neurosis he has arranged exophthalmic goiter under this rubric. That many exophthalmic goiters may be so arranged, explained, and cured on this hypothesis and its consequent modes of treatment is beyond cavil, but that all are to be so handled is, we believe, a mistake. Thus there are malignant adenomata of the thyroid which cause typical and severe exophthalmic goiters. They are definitely nonpsychogenic, and if one should carefully follow the Mayo Clinic Studies of Plummer and his colleagues, the work of Parhon, of Roussy, Laignel-Lavastine, and of many careful endocrinological workers, it becomes apparent that to claim a too rigid psychogenic etiology for this syndrome does violence to a number of important studies of real merit. The interrelational hypothesis that would view this as well as many, yes, a great many, other syndromes, and upon which Jelliffe and White have based their text<sup>1</sup> (see introduction to second edition—classification) as due to a combination of a group of factors, among which the psychogenic factor *must* be given weight, but *not* the *only emphasis* is, we believe, the better mode of approach.

The reviewer personally agrees that the majority of exophthalmic goiters have important psychogenic factors as the primary cause of the syndrome, especially the vagotonic types, and the author does an important service to psychiatry to put these forms into prominence. By so doing the initial and still mild forms may be properly treated early by psychoanalysis, as they can be—should be—and thus avoid many of the later severe and chronic types, practically only treatable by surgery—still grossly overdone. Nevertheless an important group

<sup>1</sup> Diseases of the Nervous System.

of cases, towards the delimitation of which the studies quoted are being applied, are not to be deemed as anxiety neuroses, even if the majority are.

A number of other important situations of which this may be taken as a sample might be selected, but on the whole we feel that the time has come when the now conceived materialistic dogmas of much orthodox physiology and pathology are a hindrance to progress in the treatment not only of mental disease but of disease in general.

The author's emphasis upon the psychogenic factors comes as a welcome sound to many who are "fed up" with the static descriptive sterility of much regnant teaching and this work is well calculated to open the minds of younger students to highly valuable truths which many of the passing generation still frown down upon and some even anathematize with futile violence.

JELLIFFE.

**NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.**

**All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.**

# THE PSYCHOANALYTIC REVIEW

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## THE PSYCHOANALYTIC THEORY FROM AN EVOLUTIONIST'S VIEWPOINT

By ELMER K. TILLMAN

One comprehensive theory has motivated the overflow of the scientific spirit during the past half century; has at once directed investigation into unexplored fields and inspired a re-orientation in our methods of approach to the older sciences, even postulated in advance the scientific significance and results of those various investigations; and has categorically systematized all philosophical systems and exact knowledge,—for biology, psychology, sociology, religion, have been revivified, reconstructed, rewritten, in agreement with the Darwinian doctrine of natural selection as modified, or rather extended, by the investigations of De Vries and the Mutationists and of Weismann. But another theory of late years has been gradually attaining a similar status of an all-embracing a priori explanation of philosophical systems, and while not so extensive in its scope or application as the Darwinian, its advocates claim that it interprets for us the determinants of the sociological content of any organization or movement,—that is, that it is an explanation of human conduct both in its individual and group expressions. Naturally two so comprehensive theories must occasionally overlap, must at times make use of and attempt to causally explain the same facts, and it is imperative therefore, that we carefully observe the resultant conflict or agreement, modifying the one or the other which does not seem to conform to our present scientific knowledge, before we can safely say that either is a demonstrated explanation of all the phenomena it was designed to interpret. So far as I know, no one has attempted to analyze the points of agreement and of conflict between Darwin's theory of natural selection and the second of those great etiological theories which attained a commanding

position during the second half of the nineteenth and the first two decades of the twentieth centuries—the socioeconomic implications of the Freudian doctrine of psychoanalysis.

Superficially the two do not seem to have anything in common, do not seem to deal with the same facts or attempt to explain the same phenomena, and in the large this is true. The psychoanalysts of today, however—Adler, Bjerre, White, Jelliffe and Freud himself—have progressed a long way from the purely medical attitude which was Breuer's in 1880 when he discovered the general principles of psychoanalysis in treating that now classical chance case of a repressed sexual idea-complex, which he identified under the disguise of a severe hallucinatory hysteria. A sociology in the broadest sense has been built around the psychoanalytic theory, and the movement has gone so far that Professor Dunlop has felt it necessary to issue a very serious warning to the scientific world in the interests of empirical psychology against its unwarranted encroachments.<sup>1</sup> Likewise, a similar extension and application of Natural Selection has been made, with of course a sounder scientific basis and a firmer grasp of philosophical principles. Originally, it was intended to offer a mechanistic explanation of physical variation, but men like Herbert Spencer, Benjamin Kidd, Professor Huxley, Walter Bagehot, and even Darwin, were not long in applying it to politics and economics, to the attitude of science toward religious beliefs, and to psychological and sociological questions in general. Indeed, such an extension was inherent in the theory itself. It is consequently, not in the bare statement of the theories that we are to look for conflict or agreement, but in their broad interpretative applications, and as they both offer a causal explanation of human conduct, of sociological principles in the large, just there the agreement—for generally speaking, it is agreement when carefully analyzed and interpreted—obviously takes place. Without attempting an exhaustive analysis we shall limit ourselves to a consideration of only one subject which is peculiarly within the domain of psychoanalytic investigation,—the etiology and deeper purposive meaning of the plasticity of the emotions, and shall endeavor to determine how far the conclusions—if they have been stated, if not the inferences—of the Freudian method are in keeping with the Darwinian hypothesis.

<sup>1</sup> Presidential address before the Southern Society for Philosophy and Psychology, New Orleans, April 23, 1920. *Vide* The Scientific Monthly, December, 1920.

Although the word plasticity has primarily an evolutionary meaning, and the emotions are the proper subject matter for psychoanalytic study, we are not confusing terms or simply arguing from analogy in stating that psychoanalysis has something to say concerning emotional *plasticity*, and natural selection something about *emotional plasticity*. But let us first understand very clearly just what we mean by plasticity in general and emotional plasticity in particular, for the term has been used in biology and medicine, physics and chemistry, without that fineness of differentiation and adaptation to the respective sciences which any general phrase must receive if it is to be more than a convenient hanging-post for pseudo-scientific lucubrations.

Expressed in strictly biological terms, plasticity is the congenital adaptability to variation inherent in matter,—this whether we conceive the usual mechanistic interpretation of natural selection or the teleological after the manner of Samuel Butler.<sup>2</sup> In other words, matter is kinetic under the influence of external stimuli, and it makes no great difference whether we adopt the monistic conception that plasticity is the resultant directional impulse from the interaction of external forces, or the teleologico-theological that an intuitive first cause is working from within matter itself upon the externals. Carried out to its ultimate logical conclusion the teleological is as mechanistic as the other. At present, however, we are not interested in this controversy except in so far as it has influenced the framing of a generally accepted definition of plasticity.

In this instance the teleological view-point has prevailed. The meaning which is implied by the word plasticity in most of the current evolutionary literature is that it is a tendency in matter to vary along a consistently straight line, i.e., that although variation is dependant for direction upon external forces, that direction is, generally speaking, uniform. The monistic philosopher will tell us that such a conclusion was arrived at from a study and recognition of the uniformity of the causal physics of nature, resulting in a necessary uniformity in the direction of variation, but so far as results are concerned this is a purposive teleology and I would not be surprised if the mechanist had unconsciously adopted this convenient philosophy for his own purposes. We hear much, to be sure, nowadays, of the purely chance philosophic inferences of the Darwinian theory. The primordial germ or germs of protoplasm have

<sup>2</sup> For ready reference regarding this comparatively little known writer, see *The Unpartizan Review*, January, 1921.

developed in the fanciful lottery of chance by random and inconsequent variation. But that of course is not a true conception of serious scientific thought. Over and above those primal drops of matter were laws,—variation, heredity, selection, and resultant adaptation,—immutable forces, and the scientist believes that the evolution which has taken place could have been minutely predicated in the beginning had these general physical laws of the universe and the properties of matter been known. We come back, therefore, to our first conclusion: that biological science regards plasticity as the medium for change which occurs necessarily along straight lines, if the evolution is looked at in a large enough perspective. Admittedly there are reversions and variations which extend, so to speak, up blind alleys, but nevertheless the import of it all is discovered to be a cumulative directional tendency, and for convenience or from egotism we have termed this evolutional direction "progress."<sup>2</sup> It is important that we clearly understand this conclusion of "philosophical" biology before we turn to the contribution of psychoanalysis to the subject of plasticity, for there we find seemingly insurmountable obstacles to the carrying over of this evolutionary deterministic doctrine from natural science to sociology and politics.

It required no profound philosophical insight to perceive that this fundamental principle of natural selection—the inherent plasticity of matter capable of storing up the minute and greater (mutation) variations which represent tentative states of equilibrium in accord with external stimuli—paved the way for a new sociology, one that is something more than "a heap of vague empirical observations too flimsy to be useful in strict logical inference," as Mr. Leslie Stephen characterized the old.<sup>4</sup> For that matter Darwin arrived at his first shadowy generalizations regarding evolutionary laws from an observation of the development of human society.<sup>5</sup> In general, therefore, we may say that the theory of natural selection in its definition of plasticity has had a profoundly salutary influence when

<sup>2</sup> Some qualification of this statement is necessary. This is the inferential reasoning all through Spencer's philosophy, but is it not Darwinism. Later on we shall have occasion to enlarge on this subject.

<sup>4</sup> Presidential address, annual meeting of the Social and Political Education League, March, 1882.

<sup>5</sup> "In October, 1838, that is fifteen months after I had begun my systematic inquiry, I happened to read for amusement Malthus on population; and being well prepared to appreciate the struggle for existance which everywhere goes on, from long continued observation of the habits of animals and plants, it at once struck me that under these circumstances favourable varia-

used to interpret and systematize the sociological sciences. We are interested, however, at present in only one factor of sociology, the emotional. What theoretical definition of emotional plasticity do we find in biology, let us ask, therefore, and does it receive practical demonstration from the carefully checked observations of the psychoanalyst in his laboratory?

On a priori grounds we would seem to be warranted in concluding that the emotions are subject to the same evolutionary laws that govern matter, and that in their manifest plasticity natural selection would find a ready field for variation. Such in fact has been the scientific view-point, but it has seemed so logical that no one has thought it necessary to subject it to any general and detailed scrutiny. To get a clear conception of the subject, therefore, let us first determine the biological meaning of emotion.

Living matter is endowed with three primal instincts,—that for food, for rest (self-maintenance instincts), and for reproduction. We might go farther and say that the first two are in reality but preparatory states of the reproductive act; that it is a *condition sine qua non*: the nature of simple unicellular fission would seem to bear out such a contention. The first emotions of living matter were attraction and repulsion; simple states of these instincts, and all the higher emotions in the multifarious expressions and gradations in which they occur in life, are but secondary projections of one or other of these comparatively simple chemical reactions. Attraction (in a highly developed state this constitutes the basis for the secondary syngenetic sentiments) is a state of reaction to an external object or stimulus aroused by the nearness of food, or the probability of securing rest or reproductive activity. Repulsion (hate, fear, etc., to carry out the analogy) results from the opposite impression of an object, the reaction that self-maintenance or reproductive activity are endangered. Now if emotions are but active states of a few instincts, or of one, they can have no evolution, strictly speaking, that involves a change in their fundamental purposes unless there is a corresponding and preceding evolution of the instincts themselves. This is a condition that does not seem to be possible of fulfillment. We cannot conceive of living matter tions would tend to be preserved and unfavourable ones to be destroyed. The result of this would be the foundation of a new species. Here, then, I had at last got a theory by which to work." The Life and Letters of Darwin, by F. Darwin, Autobiographical Chapter, Vol. 1. Quoted by Benjamin Kidd, Social Evolution, p. 32.

without the primal instincts already noted, for they are not only essential to the maintenance of life itself, but without them there could be no evolution of physical forms. They are the forces which engender competition and in seeking their gratification the conditions of strife necessary for the working of natural selection are fulfilled. With the appearance of reason, however, and the organization of societies on a more or less non-competitive basis, new emotional expressions were necessary. The individual became submerged first in the family, then the clan, the tribe, the city state, and so on, necessitating an ever new emotional content of life, although the primordial instincts themselves have not changed. Reason no longer can sanction the desperate struggle for existence which the rivalry of these instincts begets, at least not within the ever widening social group representing the family. Hence the development of societal maintenance mores, and the partial suspension of intra-class struggle for existence in its more primitive biological forms in the interest of the individual. This may interfere with selection, but one generation can hardly be expected to have a weighty consideration for those as yet unborn. Consequently, if the evolution of the race is to continue, this conflict of the emotions must assume a form that can receive a rational sanction from those individuals. A great sociologist has already suggested that all religions serve as a super-rational sanction of the conditions necessary for evolutionary progress. Whatever that super-rational sanction has been, the plasticity of the emotions has been a means of successfully concealing the bitter struggle for existence taking place all around us in such a manner that that sanction can assume a really logical proportion.\*

Because of limited space it is not possible for us to go into detail regarding this evolution, but if we have carefully observed all the inferences of the outline we have drawn, we can now formulate some such general law as the following regarding the evolutional import of the emotions:

There being no rational sanction for maintaining the conditions necessary for the evolution of the race—the stubborn struggle of

\* Social Evolution, by Benjamin Kidd, in spite of the criticism it has recently received remains in my opinion the most brilliant essay in the field of applied Darwinism, and although the statement that religion constitutes a superrational sanction for the conditions necessary for social evolution has been particularly criticized, I do not believe that anyone has seriously shaken the ground on which it rests.

the individuals for mastery—the instincts which are at the basis of that absolutely necessary rivalry can no longer seek expression in simple emotional states because of the presence of an inhibitory reason; consequently the emotions have assumed a form not incompatible with the mores of self-maintenance, or the syngenetic sentiments, which have developed along with society.

This would seem to be the biological interpretation of the plasticity of the emotions, but it is far different from that seemingly logical inference from the evolutionary theory that the emotions are constantly being changed by natural selection and are subject to the same evolutionary laws as matter. We find instead that although the emotions change in form they do not in content, they are firmly anchored to the earliest instincts of life, those which antedated all evolution of living matter. Consequently there is no true evolution of the emotions. Is this contention borne out by psychoanalytic investigation? We shall see that it is.

We have already seen that the instincts fundamental for life, the interaction of which set the stage for the monumental drama of evolution, are but few in number. Psychoanalysis deals with only the most important of these, the sexual, or reproductive as we should term it if speaking of life in general. From psychotherapy, indeed, we may be able to obtain a broader view of the evolutionary meaning of the emotions as a whole, but as yet it is scarcely more than an attempt at generalization of the psychoanalytic principles. For that reason we must limit our study to a consideration of the sexual emotion, regarding which there is a large mass of empirical observation.

In looking over the literature of psychoanalysis perhaps the first striking fact to come to the attention of the evolutionist is the evidence for the remarkable plasticity of the emotional expression of the sexual instinct. It occurs to him that surely here is a fact that has a profound bearing on societal evolution. Looked at from the view-point that the developmental forces tending toward secondary and more complex emotional expression are but attempts of the individual to rationalize himself into accord with the struggle for existence, to conceal the interplay of the primordial individualistic emotions of attraction and repulsion so that a superrational sanction of a social evolutionary good such as furnished by religion can appeal with any force to his reason,—if we look at the phenomena in this manner this striking emotional plasticity is readily capable of a

logical interpretation. We must observe at the outset that the repression or sublimation of the sexual emotion so often observed in neurotic patients is not an evolutionary process in itself, but simply an aid to that process. A sudden disturbance of the sexual sphere—a traumatic shock or a reminiscence of a sexual impression perhaps nascent since childhood—may be the beginning of an idea-complex which necessitates an expression of the sexual emotion other than direct. This may assume innumerable forms not associated in any logical manner with the sexual idea at the basis—social or altruistic in mild cases, but more usually hysterical or neurotic. The sexual instinct is thus securing a gratification without the knowledge of the individual. Needless to say, as long as this idea-complex of an erotic content exists, the individual is not capable of carrying on the struggle for existence to the best of his normal ability, and consequently the psychoanalytic school of therapists is accomplishing a vital remedial and evolutionary work in bringing those complexes to a discharge. Still we have this fact to consider which is of great importance to the evolutionist in tracing the fundamental purposes of the emotions: At the time an erotic idea-complex is created in the mental mechanism of the patient if there is no possible normal sexual expression the individual would be entirely forced out of the struggle for existence because of the stifling of the fundamental basic instinct revolving around the idea of sex; the substitute gratification gained by repressing that emotional content from the conscious to the unconscious sphere keeps the fundamental instinct intact and the disability which results to the individual is one of degree and not of kind.

It will be objected that in the evolution of life there is no provision for the individual,—once he becomes incapacitated to carry on the struggle for existence “nature” only too willingly discards him, and there consequently can be no justification in assuming that a provision is made for enabling him to continue that struggle in a more or less handicapped manner. This does not take into consideration, however, the fact that nature must provide ever varying evolutionary methods in accordance with the conditions of life, without of course changing the fundamental laws of natural selection. As society becomes more complex, as education, religion and social ideals tend to subordinate the sexual idea, as the individuals composing society widen their sphere of contact, the chances for the creation of unsatisfied sexual emotions ever become greater.<sup>7</sup>

<sup>7</sup> *Vide* Societal Evolution, A. G. Kellar, p. 25 ff., for a careful analysis of the origin and growth of conventional controls over the sex instinct.

Some provision must be made for taking care of this great group of individuals, otherwise in time the majority of the race would be eliminated from the struggle for existence because the vital instinct at the very foundation of the evolutionary process had become inoperative. The whole tendency of our civilization, however, and consequently of the evolution at work in it is to raise the rivalry and competition of life "to the very highest degree of efficiency as a condition of progress, by bringing all the people into it on a footing of equality, and by allowing the freest possible play of forces within the community, and the widest possible opportunities for the development of every individual's faculties and personality. This is the meaning of that evolutional process which has been slowly proceeding through the history of the Western peoples."<sup>8</sup>

It seems to me that we can see a much more remarkable "cosmic"<sup>9</sup> effort to bring a large group of handicapped individuals, an entire race in fact, back into the struggle for existence taking place in the world today than this supposition of an evolutionary function of sexual repression entails. Numerous historians have noticed that in the struggle for existence among the nations of Western Europe the Celtic (French) race has been worsted at every point of contact with the Teutonic and Anglo-Saxon. The demoralization and break-up of the race has been accentuated rather than retarded within the borders of France itself. Whence came this inability to cope with other civilizations? Not in intellectual inferiority, surely, but rather in the breakdown of certain essential social instincts under the influence of rationalism. Marriage was largely restricted by arbitrary class and economic considerations. Comparatively few marriages and an ever decreasing birth rate resulted. In a struggle therefore with a Teutonic race having a high integrating social instinct such as we have seen taking place we would expect the Celtic race to be the losers. The opposite outcome was of course affected by other factors than French military and social efficiency, but be that as it may, we can now detect certain social results of the war in France which would seem to indicate that it had an evolutionary function,—that of bringing the race back into the struggle for existence, just as much as the wars of the early military civilizations had an evolutionary function in accentuating

<sup>8</sup> Benjamin Kidd, *Social Evolution*, p. 238.

<sup>9</sup> "The aggregate action and product of many natural laws, and by laws the sequence of events as ascertained by us." Darwin, *Origin of Species*, p. 75.

and culminating the syngenetic elements of the ancient world. In France, to a large degree, the class distinctions of marriage have been broken down. Writing from Paris on February 21, 1921, Marcel Prevost said: "In the absence of all the earmarks of social distinction the young girl naturally found herself making the only simple, elemental, spontaneous judgment the circumstances would permit—a judgment based on personal attraction. It was in such circumstances that there awakened in the French girl an admiration for masculine beauty, an admiration which presently it was not necessary to defend, so universal did it become. The stream of nature's process of selection, which in France blundered for many years through a thicket of artificial, social and far-sought intellectual distinctions, found a natural channel at last." All of this is not yet capable of demonstration from the census returns, but it demonstrates that we are entirely justified in assuming that the repression of the sexual emotion is auxiliary to the general social evolutionary process.

The sociological interpretation of the process is thus seen to be that the individual is unconsciously attempting to escape from the repression of our sex mores. When those mores lose their sanction in the folkways, as they certainly will, then that unconscious and inherently destructive attempt at subversive modification will become conscious, and our present state of civilization so productive of hysterical and neurotic manifestations will be found to be only a stage of reorganization in those mores which embody our prosperity policy as related to the sexual instincts.

But as we stated in the beginning the psychoanalytic theory was not long in outgrowing its purely medical application, and today it has almost assumed the proportions of a positivist sociology such as Comte attempted to establish. In this field we must admit that something is inherently lacking in its application, and although it may correctly explain for us the etiology of many of our attempts at social reorganization, it is evidently not the fundamental principle underlying societal evolution because it is founded upon a phenomena which is but a temporary factor in the development of the race.<sup>10</sup> If our interpretation of the origin of erotic idea-complexes

<sup>10</sup> I am not maintaining that the future state of society will be one of no sexual controls. The most primitive societies do not exhibit such a spectacle, but the future society will have so modified those controls that they no longer interfere, as they do at present seemingly in an ever increasing degree, with the fundamental instincts at the basis of evolution.

is correct,—i.e., that they are attempts of the individual to overcome for himself the repression of the group sex mores so that he can maintain his position in the struggle for existence—the building of a social psychology on the psychoanalytic theory is at best but of passing value. No positivist psychology or sociology can be derived from it, any more than from any other fact or facts within our present knowledge, and the evolutionist, a fortiori, doubts that such an empirical basis for a Comtian philosophy can ever exist. We cannot deny, however, that the psychoanalytic theory has a vital application to contemporary society, and inasmuch as it seems to have a sound basis on a premise in keeping with organic and societal evolution (so far as we are able to interpret the social evolutionary process) any wholesale criticism of the theory and its applications such as Professor Dunlop has made is hardly warranted.

Although we may conclude therefore that psychoanalysis as a theory and in its more immediate applications is in accord with the facts of evolution, does it nevertheless have any tendency to modify certain general evolutionary ideas? I think it does. It constitutes an impressive argument against the idea that evolution is synonymous with progress, and thus leads us back to Darwin's original conception. Says a recent writer:<sup>11</sup>

"It would appear that the followers of Spencer generally came to identify evolution with progress. Whatever Spencer himself said or meant, this seems to have been one of the chief residua left after immersion in his philosophy of evolution. This view is not Darwinian. Darwin speaks of improvement sometimes, and also of retrogression; but both were forms of adaptation to environment. This was the basic idea, and it was one which could be defined objectively, as progress cannot."

The psychoanalytic theory tends to emphasize Darwin's viewpoint. Hysteria and the neuroses are undoubted examples of the variability of the sexual emotions, and they are forces which tend to drive the individual back to the norm of sex,—one that allows the freest possible play of the reproductive instinct, in keeping, of course, with the essential mores of the race. This plasticity of the sexual emotions demonstrates that variation is a means of maintaining the primordial instincts intact as against accumulating and hardening of the syngenetic elements, and in the field of psychoanalysis we have the most remarkable evidence for this fact. Darwin was

<sup>11</sup> Albert Galloway Keller, *Societal Evolution*, p. 8 ff.

wiser than his interpreters and to say that he "is shorn" would be ludicrous if the characterization had not been made by so venerable a personage as Mr. John Burroughs.

This influence of the psychoanalytic theory on evolutionary thought only emphasizes, to be sure, a fact which is well understood by most natural scientists, but it should constitute a most vital consideration in the new sociology which is growing up in America.<sup>12</sup> We may expect therefore that the sociological import of psychoanalysis will receive more and more attention as societal philosophy is able to establish the Darwinian hypothesis more firmly as a demonstrable basis on which it can build. The recognition of the social evolutionary importance of the folkways and mores is in a way a recognition of the importance of the psychoanalytic field of research. When the Freudian theory comes to be criticized by scientists firmly grounded in the natural sciences we may expect the unwarranted claims and encroachments put forward for it by medical specialists to be promptly discarded and the theory worked into our general scientific knowledge in a logical manner. We have seen enough of unsound criticism on both sides, and the day should not be far distant when scientists will be able to look at the subject in a dispassionate manner. I think that then we will be found justified in having claimed for the psychoanalytic theory a sound evolutional basis, and an importance of the first magnitude in emphasizing the major premise on which a really valuable science of society can be constructed.

<sup>12</sup> I mean the school founded by Sumner of Yale, and which Professor Keller has done so much to further.

## PSYCHOANALYSIS AND ITS RELATION TO THE NEUROSES

By HANNAH MORE CREASEY

Over two thousand years ago, Socrates wrote over the Temple at Delphi "Know Thyself." Centuries have elapsed since that great philosopher thus admonished the race, and yet it has been left to the last half of the last century for neurologists, psychoanalysts, to interpret the handwriting on the wall.

By a special technique, these founders of a new psychology are leading patients suffering with a neurosis, a symptom of error in the unconscious mind, out of darkness into daylight: leading them to see that their symptoms (illness) are due to psychic skews in the development of the character, often dating back to infancy and childhood.

Mankind is heir to ills of the mind as well as to ills of the flesh. It is hard to decide which works the greater mischief.

Probably the neuroses are the most distressing, if not the most frequent of maladies. Undoubtedly, the neuroses lead to greater social unhappiness.

The skilled surgeon with a marvellous precision in every movement cuts down, perchance, into the viscera, removes a troublesome cancer, and the patient becomes well.

The skilled analyst, with his special technique, probes down into the unconscious mind, brings the offending psyche to the consciousness, and the patient becomes well.

The analyst, freeing the mind torn by its emotional conflicts, "letting out" the strangled emotions, brought relief from within.

One is a physiological process, the other a psychological process; but analogous in that both physicians are searching for and eliminating something that was causing symptoms and suffering.

Bringing the offending psyche from darkness, the unconscious, into daylight, the conscious mind, the patient begins to "know himself." He has a better understanding of his possibilities and growth, a better readjustment to his environment: a process known in Psychoanalysis as "sublimation."

This purging the mind of its stumbling blocks, the mental conflicts, not only removes pathological symptoms, the neurosis, but it also transcends this.

The patient, with a better understanding of himself, begins life anew. He realizes his possibilities for expression in work, for the development of a better character, a richer personality, than he ever before dreamed possible.

Psychoanalysis is therefore not only a therapeutic measure, but also a vehicle for ennobling the character of the patient, leading the individual from self-consciousness, self-absorption, *selfishness*, to self-denial, self-restraint, regard for the rights of others, sacrifice, service, kindness, control of the emotions, *altruism*—the goal of all right living.

It takes scientific conviction as well as moral courage to declare: "Man is the maker of his own destiny."

"Nothing," says Freud, the founder of Psychoanalysis, "is arbitrary, nothing is chance. Whatever is, must have a reason. Every effect has its cause."

This is just as true in the psychic world as it is in the physical. There is no mental effect without its cause. Nervous symptoms are not chance, haphazard. Every outward symptom is a sign of an inward repression or conflict.

What we term character-building, personality, is nothing more than the sum total of our experiences, our environment. What we are today is because of what we were yesterday, meaning all that has gone before; and what we will be depends upon the today, which is bound up in the past.

Character-building is the erecting of your own monument, block by block, day by day, year by year.

The weal or woe of the individual depends upon the stability of the blocks, and of their adjustment.

Whether that monument will prove a Rock of Gibraltar, a strong character, ready to withstand the trials and tribulations of life; or whether it will totter and manifest instability when the shocks incident to life beset it, depends entirely on the stability of each component part.

"No chain is stronger than its weakest link." No monument is stronger than its weakest blocks.

The foundation of this monument is the gift of nature. We come into the world with the heritage of the instincts of the race. We are the product of the vast past, from the tree-man and the

cave-man, each successive generation adding its contribution of development, until we have reached the present stage with its higher order of intelligence and culture.

With this heritage of the instincts, the emotions, added to the inherent power of brain cells for growth and development, we start life, character-building, with a richness that is the result of the fulfillment of time.

Philosophy has taught us that this heritage, this foundation for life, fundamentally resolves itself into two things: self-preservation and self-propagation.

The poet Schiller said "On these two pillars life rests—Love and Hunger."

Mankind has ever been busy with the hunger, the self-preservation problem. Few people suffer from deprivation. It is our wants, not our needs, that keep us unhappy; but the love-life, the other half of the foundation of the monument, character-building, has been woefully misunderstood.

This great dynamic force of sex, which philosophers know is the hunger of the soul, has been so disregarded or misunderstood that we have an overwhelming percentage of people today neurotic, paying the price of improper sublimation, perchance, of this great force.

Freud says: "There is never a neurosis where the love-life is well regulated."

There must be a certain amount of outlet in the love-life or the individual may suffer.

Civilization becoming more and more complex, inhibitions more and more marked, the evolution of the love-life more and more strained, more and more difficult, the sex impulses more and more curbed, each successive generation contributes its larger percentage of nervous breakdowns.

The more civilized we become the more difficult it becomes to solve the love-problem. Can we afford, therefore, to disregard it?

We must understand the emotions, the feelings, in order not to cripple them, but to harness and control them.

Many people today, among them physicians, are antagonistic to psychoanalysis, chiefly because they are opposed to the emphasis that psychoanalysis places upon sex, the love-life of the patient.

The antagonism, however, is chiefly due to a misunderstanding of the subject. They oppose and criticize without being willing to make an honest study of the subject.

The chief misunderstanding and condemnation are along the lines of the sexual etiology of the neuroses, and a lack of knowledge of the word love, libido, denying that the sexual aspect of a neurotic's life is just as important as any other aspect.

I shall, therefore, dwell at length on this subject, in order that we may get a more enlightened, a more intelligent understanding of the psychoanalyst's view-point.

Some one has said that the next generation will speak of us as a peculiar people who refused to acknowledge and utilize the great sex principle.

We are slaves to tradition! There is nothing degenerate in the mind if it is understood. Sex is human, so why should there be anything shameful in having a love-disturbance?

The world is controlled by the emotions, strong feelings. Emotions are justifiable. It is a question of finding where the emotions go.

If we do not allow normal outlets, they will go to abnormal channels. "Civilization is harnessing our emotions and giving up our pleasures, renunciation."

It is difficult to adapt ourselves to reality. The strong can do this, others break. Psychoanalysis asks us to acknowledge this and not to deny the strongest emotions, the sex force; to recognize this as the great dynamic force capable of genius, and although it must include gross sex, not to think that sex is circumscribed by the sensual; but to think of it in a broad sense, the love-life, the libido. Most nervous diseases are not of the gross sexual life: they are erotic.

Psychoanalysis teaches us that there can be no breakdown, no neuroses in later life, if there has not been an unsolved conflict in childhood.

The child is born with his sex instincts, and his successful character building depends upon the refining of these instincts into higher forms of energy, *Sublimation*. A failure in sublimation, causing repressions and conflicts, may cause a neurosis in later life.

That is, the individual begins life, character-building, with this great legacy, sex-force, for the foundation.

Each year he adds to his monument successive strata of blocks, his experiences, education, but in every stratum his sex force is fusing, coming up and breathing through his experiences, giving the energy, the great dynamic force to move, to strive to better and bigger things.

It is the strength and utilization of this force that makes genius. No one has ever become great without it.

Offenses in sublimation must needs come, but woe unto him unto whom offenses cometh.

If the love-life in its transition is strangled, repressed, stagnated, causing some of the blocks in the character-building to crumble and become misplaced, the whole monument is weakened, unstable, tottering, because of the offending blocks, the psyche.

A strain or shock in the individual's life brings knowledge of this weakness to the surface: symptoms, a *neurosis*.

This is the history of every neurotic: hysteria, anxious neurosis, shell-shock, etc.

War did not cause the war neurosis; it brought it to the surface. It was the x-ray that exposed the weak blocks in the structure. The history of every shell-shock case would reveal weak spots all along the line of the individual's character building. Something happened in infancy, a little later possibly something else happened, and a little later something else happened, until the shocks incident to war, or else self-pity and brooding, "let the cat out of the bag" and revealed itself in symptoms, shell-shock.

The strata may be likened to the weak threads in the cord, not visible, but a strong pull causes a break, or reveals the weakness in the threads all along the line.

From what has been said, can we afford to disregard and deny this great sex force? Is it not better that we learn to intelligently understand it in order that we may govern and not cripple it?

It is essential that we study the evolution of the love-life of the child, the moorings of the libido at different periods of development.

Freud claims that at this period of character-building most of the damage of later life is done.

From infancy to puberty there are manifestations of sex, although they may not show themselves consciously to the child. The most important age is from one to three years. These first impressions never leave.

The evolution of sex may be divided into three phases:

1. Auto erotic.
2. Narcism.
3. Object-love.

Anything that hinders the development of the three stages will cause the child to develop into an abnormal being.

A child's sexuality is first turned on itself, auto-erotic, and his first love attachment is to mother. From infancy to the age of four the child goes through certain phases which are at the root of sex, but not sex in the ordinary use of the word.

He finds all gratification in himself. He coos and plays and is perfectly happy. He does not look to anyone to give him happiness.

Thumb-sucking is not done by a child because he is hungry; he does it to obtain pleasure. It is a manifestation of auto-eroticism. He usually stops the habit at two or three years of age. If he does not give it up there is some difficulty in his adjustment to the outside world, a failure in transition.

Motion is an infantile outlet, but not in the gross sense. Note how the child likes to be rocked to sleep. It is bad for a child to have too much motion; it is a strong impulse in the sex life of the individual and must be curbed.

Note the pleasure of movement offered at summer resorts. Dancing is a sex outlet in later life. People in all times and in all states of civilization, have danced. The only difference between our dancing and that of savages is that we have more form and regulations.

The second stage of evolution is termed narcissism and begins about the age of four. The child begins to take an interest in his own body.

The sense of touch comes first. It is not well for parents to allow a child to sleep with them. The experience of pleasure contact with skin always leads to sex pleasure.

Sex at this period between four and seven is not well marked. There is little manifestation.

At the age of seven, the third stage, the child seeks object-love. His libido now turns from mother to those nearest about him, playmates, etc., and he projects his energy into games, play and broader interests.

When he does not go to the object-love from mother-love, if he remains "tied to his mother's apron strings," he is consciously or unconsciously fixed in his early libido to his mother, and later he may develop a neurosis. Many of the phobias in later life may be traced to this period.

It is, therefore, dangerous for a mother to coddle a child too much and cause a fixation of his love-life. This is selfishness in the mother rather than love.

From the age of seven to puberty the sex energy is sublimated into social aims; morality, shame, disgust, pity, and similar feelings are awakened; the character, the personality are being established.

At the age of puberty infantile sex becomes transferred to sex. The child now knows what he wants—the love object. The love-hunger is strong in this trying period.

Failure of transference at this time may cause the individual to remain neurotic all his life.

The Boy and Girl Scout Organizations are a splendid means in sublimation for children at this age. It permits the youths to get rid of their emotional nature in healthful, joyous ways; sports, plays, long hikes, work.

Sex impulses are strong during college life or during that period. That is why colleges give the young men outlets in sports and pleasures that free this force in healthful motor activity.

In adult life the individual fixes the libido on a person; he falls in love, and if the love-life has been understood, well guided through the successive steps of childhood, there is little to fear in the individual's later life.

Properly brought up, the individual knows his desire, and can be trusted to tide it over. He rarely goes wrong. He realizes that he lives in a society which demands the control of sex. He is not devoid of sex hunger, but he knows what to do with it.

The neurotic suppresses his sex impulses, so that it takes other channels. The individual is unable, therefore, to face problems as the normal individual can. The neurotic is usually over-honest, and of a high moral type. His impulses are strong, but he cannot adjust them and a conflict arises.

The kingdom of Genius is peopled by a large percentage of neurotics. Many of the greatest poets, musicians, artists and thinkers of all times have had a pathological insignia (the neurotic), entwined within the laurel wreath that encircled the noble brow.

All this has been said in vain if it does not convince one that parents, educators, nurses and physicians, owe a responsibility to the child for his proper development in this direction, control of sex force from infancy, in order that he may be saved from a neurosis in later life.

Guardians must protect the child from allowing his feelings to run rampant. Instincts must be trained and led out to higher aims, emotional and intellectual.

Teach him to deflect that energy by giving him more wants, more work. Put every atom of energy at interest. Successful people are those who project their emotions into a life-work, something worth while.

It is the amount of libido that we project into our work that makes it attractive, interesting. Nursing, teaching, social service, etc., are forms of sublimation of the maternal instinct.

Be truthful with the child. Tell him what he wants to know about sex or anything else, but do not add unsolicited information. He will thus gain his knowledge of sex in a fragmentary way, piece-meal, according to his capacity to understand, and will not develop a precociousness which is always unhealthy.

Do not cause any introversion by shock or severe punishment for strong emotional tendencies, thus forcing the emotions back into the sub-conscious where the pent-up repression may cause a conflict. You may poison a pest in your house—but if the animal dies between the floor boards, known to you—the dead animal is a greater menace to health than when he was alive. There is an analogy in this and the sudden introversion of the emotions. Lead him away from his conflicts gradually and thereby avoid damming up of the emotions in the unconscious where it may lead to graver symptoms.

Teach him ways of reality, that life is a struggle, and thus protect him from morbid day dreams which take him away from reality. His interest must not be turned within himself. He can only be made efficient when his interests are projected outside himself to the realities of life.

Ills come from turning our interests inward instead of outward. Excessive shyness, self-consciousness, self-love are signs of danger.

Let him play with both sexes so that he may learn to properly adjust himself in later life. This is a strong argument for co-education.

A woman who is shy and indifferent to men is abnormal. A man who is not at home with women is abnormal.

Movement, as I stated before, is an outlet of sex. Therefore encourage dancing, games, sports and all healthful motor activities that give natural outlets, not forgetting to refine this great gift into intellectual processes.

Recognize that the individual may express his conflicts in artistic productions, the esthetic outlet for love. Teach him to realize

that his sex force is the clay in the potter's (his) hands. It is in his power to transform (sublimate) this clay into useful production—creative works of art—or there may develop nothing greater in him than common clay—because of his lack of appreciation of its powers and possibilities.

Many learn to sublimate through their artistic tendencies. Intelligent appreciation of this has led to splendid artistic work in the reeducation of our soldiers. Object love always predominates in an artistic production.

All artists, great musicians, poets, are temperamental, restless, creative.

The libido is the great force that urges them on, like the wings of Pegasus, to flights beyond the common sphere; the libido projected into noble and beautiful things.

Music, too, is a love outlet. Note the song of the bird in the mating season.

I have discussed sex from a psychoanalyst's point of view, and I trust that I have vindicated the position of the analysts by showing that their mission is to beget an understanding, uplifting, an ennobling of this great dynamic force in the race; so that mankind, understanding its power and possibilities for all that is best in life, may learn to use it, to sublimate it into creative works of art, even into the realm of genius, leading mankind away from the thoughts of the gross sexuality, the sensual, to the realm of the beautiful and good.

Out of the secret workings of nature, decay, fermentation, germination, she produces new life and beauty.

Out of the unconscious secret workings of the mind, the dynamic force of love-life evolves creative art, the master works of man.

Criticisms, as I said in the beginning, come of a superficial knowledge of psychoanalysis.

One who understands the psychology knows that psychoanalysis marks an epoch in the history of philosophy for the betterment, the uplift of mankind.

The analyst guides his patient from the basic instincts, conducts the suppressed emotion to a higher, more useful goal, by bringing the disease to the light, showing the patient how to solve it, how to control it.

The analyst does not force anything upon the patient. He simply shows the individual things that he can understand, but which

he could not see for himself ; makes him aware of his buried mental processes, and releases the intense fixation which is at the root of the neurosis.

The analysis is difficult. Only neurologists and psychiatrists should presume to practice it.

There should be a certain good-will between the doctor and the patient ; the patient must co-operate and be willing to unfold.

Often the patient has a subconscious resistance toward getting well. His disease is a morbid gain and he prefers to nurse it, prefers to be sick. The physician must break this resistance and obtain a transference.

Hypnotism, suggestion, and other mental therapeutic measures change the mental attitude toward symptoms ; they side-track the difficulty for the time being. Taking away the symptoms does not effect a cure.

When mildew appears on a glass of jelly, it is a symptom that the jelly is turning bad. Remove the mildew, the symptom, but the sour condition of the jelly remains unchanged.

If the jar be allowed to stand, the mildew will reappear. There is no hope of stopping the return of the mildew unless one finds a means to sweeten the jelly below the symptoms. There is an analogy in this and the technique of psychoanalysis.

The analyst reaches the fundamental difficulty, the cause, and takes away the power that the morbid mental processes exerted on the patient, the buried unconscious processes, by going through the whole personality, even to infancy.

I cannot here attempt the special technique of analysing fantasies, wishes, dreams, slips of the tongue, the psychology of wit, symbolism, and the interpretation of mannerisms. In the language of Mme. Sherry "Every little movement has a meaning of its own," whether it be gesture or speech.

This is true of the normal as well as of the neurotic, for the neurotic differs from the normal only in degree.

However, I shall add a few words on the subject of wishes.

Life is one eternal dream—wishes. Children live in their wishes. We cannot get away from our wishes day or night. As long as we breathe we build castles in the air by day, and we have our outlets for the day-wish in the night-dream.

We betray our wishes in every movement, in speech, writing, mannerisms. "Actions speak louder than words."

The insane realize their wishes in the wake, the normal cannot always do this: therefore, the night dream acts as an outlet. It takes up the day dream and works it out symbolically.

The analyst, understanding the symbolism of dreams, discovers the hidden wish.

Every conscious lie is a dream or a wish, so one betrays what he really wants, what he would like to be, by his lies.

Lying is therefore an outlet, a satisfaction. The longer one holds to a lie, the more one talks about it, the more satisfaction one gets, the more one begins to believe in it. It becomes true to him.

Herein lies a great danger; when a lie becomes truth to the child, it is almost impossible to break it.

The lie often has a sex complex, and many an innocent man has been sent to prison, the victim of a pathological liar. These tragic mistakes in the dispensation of justice might be saved if jurists knew more of abnormal psychology. Pathological problems cannot be worked out by legal technicalities. This subject deserves serious consideration.

There are manifold avenues in character interpretation for the analyst to travel. The unconscious working of the mind is more often expressed in symbols. A monument, for example, is a symbol, but a symbol means nothing to us until we fathom the history it represents of a bloody battle, a great sacrifice, and heroism.

The interpretation of the symbols is, therefore, an important and difficult part of the work.

It will not be possible here to discuss all types of neuroses, nor shall I refer to the many perversions but shall confine myself to hysteria, compulsive-neuroses, anxiety-neuroses, and neurasthenia.

Perhaps hysteria in all of its dissembling forms is the neurosis most generally found, although not understood.

A large percentage of hospital cases is hysteria. It usually comes on between puberty and menopause, although males as well as females are subject to the malady.

Many cases are known where patients remained in bed for years, and might have remained there for life, if some extraordinary emotional stimuli had not aroused their will power and changed their mental attitude.

Freud found that the hysterical manifestations were not accidental but had an actual cause, just as disgust may cause vomiting.

Freud claims that hysterical symptoms are the expression of a

wish fulfillment. The patient tried to put the urge, the infantile wishes down, but only succeeded in crowding them out of consciousness, the memory. The repressed wish still remained in the unconscious, waiting a chance to become active.

It did become active by a process of conversion; that is: the strangled emotions were converted into sensory and motor symptoms.

To quote Freud: "The hysterical suffers mostly from reminiscences. The symptoms are remnants and memory-symbols for certain traumatic events, dating perchance into childhood; and these events, years after their occurrence, continue to influence the life of the patient."

Suppose your city erected a beautiful monument in commemoration of the brave soldiers who made the supreme sacrifice in the late war.

The monument would be an appropriate symbol and have its place as such in your mind and affection; but what normal person would stop and weep every time he passed the monument?

Yet this, says Freud, is exactly what hysterics and neurotics do. For not only do they recall past events, but also feed on them, stick to them with intense emotion, and thus are unable to adjust themselves to the trials and problems of the present.

This fixation of the psyche on past events that should have been buried and forgotten is what causes the neurosis, the hysteria.

The reason for the strangled emotions, Freud says, is that at the time of occurrence it could not be adequately worked off; for some reason it was impossible to give vent to the feelings.

Hysteria may attack any motor activity of the body, or it may simulate any, or all, diseases. The clinical pictures are so varied that it is often difficult to diagnose. The nature of hysteria is to disappear, and then suddenly reappear.

The characteristic feature of hysteria is the ability to convert the psychic disturbance into physical symptoms such as: paralysis, contractions, convulsions, aphonia (loss of voice) anaesthesia (loss of sense of pain), hyper-anaesthesia (tenderness and pain where it cannot be accounted for), and blindness. All are conversions of the psychic into physical manifestations. Crying spells, headaches, craving for sympathy, are all morbid signs.

Every case of shell-shock, and one can recall the press reports of the varied and unusual symptoms that that malady displayed, is

nothing more nor less than traumatic hysteria. The disease is a morbid gain; it has been coming up for years. Accident or some shock merely determined it.

Tragic mistakes were made in the beginning of the war in handling the shell-shock cases. France thought that they were psychopathic and put them in asylums. The treatment was harsh. England failed because she coddled them too much.

Later, eminent neurologists diagnosed the malady as nothing more nor less than hysteria, traumatic hysteria, and intelligent treatment along that line met with splendid success and cures.

Out of chaos usually comes some light, and we have learned much from the tragedies incident to the war. War neuroses have enlightened both the medical and the lay mind as to the importance of understanding and handling these cases, and to respect the most advanced branch of neurology, psychoanalysis.

To cure a case of hysteria, it is necessary to remove the mental conflict which is at the bottom of the hysterical symptoms. In removing these memories and their accompanying painful emotions, the symptoms disappear.

Psychoanalysis strives to bring up to the surface this offending psyche, brings it to the consciousness and thus purge the mind of the trouble-maker by a process called catharsis. Psychoanalysis is the only cure.

Sometimes the hidden idea, entering the conscious mind, cannot be worked off in motor symptoms, such as the hysteric may do, but remains fixed in the mind. This is an inability of conversion, and the patient suffers from obsessions, absurd ideas of which he cannot rid himself, and which bear so little resemblance to the original complex, that he does not recognize it.

The obsession represents a compensation for the unbearable idea, and takes the place of that idea in the conversion. This same mechanism, Freud claims, holds good in all compulsive neuroses, obsessions, doubts, phobias. A pathological fear is termed a phobia.

Fear is normal. If it were not for fear we would be killed, but excessive fear is cause for alarm. In a phobia the libido is tied up in the symptom; that is, the patient gets an outlet, a gain in being afraid.

The psychoneuroses comprise hysteria and compulsive neuroses. In conclusion, we may claim that this new psychology, psycho-

analysis, marks an epoch in the uplift of humanity: character-building. It encourages a more honest form of thinking and living.

Let us have less shams about sex and everything else. To quote Walt Whitman: "Welcome is every organ and attribute of me, and of any man hearty and clean. Not an inch, not a particle of an inch is vile, and none shall be less familiar than the rest."

Repressions of civilization beget hypocrisy. We must get away from self-deception; we must be more honest with ourselves, and find out what we really are. Then and only then will we face the truth about nervous breakdowns. We will acknowledge that nervous invalidism is rarely due to overwork, as is generally accepted, but that there is a predisposition to the break, due to repressed emotions and unsatisfied instincts.

Neurasthenia will then cease to be fashionable. Hysterical patients will learn that repressions may be sublimated, utilized for all that is best in the individual.

To sum up: Psychoanalysis penetrates into the unconscious motives of our thoughts and actions, and shows us how to utilize our feelings for the best development and conduct of life. Again in the words of the great philosopher Socrates "Know Thyself."

January 17, 1920.

## SEX AND HUNGER

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According to Freud<sup>1</sup> "The fact of sexual need in man and animals is expressed in biology by the assumption of a sexual impulse. This impulse is made analogous to the impulse of taking nourishment, and to hunger." Although this analogy is a well-attested observation in psychoanalysis, the two aspects of the fundamental libido have not been completely elaborated and consequently the following observations from psychoanalytic experience may prove to be of interest.

The perpetual driving force of human emotions and conduct, comes from the great region of the unconscious. This creative force presents itself in two aspects, the problem of self-preservation or the nutritional libido and the problem of the perpetuation of the race, or the sexual libido. It seems however according to Freud, that instead of there being two separate libido streams, there is only one. For the pleasure derived from satisfying hunger is at the bottom sexual, possibly because of the close interlinking or practical identity of the two cravings, that of self-preservation and self-perpetuation. As Freud states<sup>2</sup> "He who sees a satisfied child sink back from the mother's breast, and fall asleep with reddened cheeks and a blissful smile, will have to admit that this picture remains as typical of the expression of sexual gratification later in life."

Consequently, the ambivalent aspects of this great creative libido, sex and hunger—are of the greatest importance for psychoanalysis. A proof of the ambivalent features of the fundamental libido is shown, that in regression to primitive cravings, the nutritional libido may serve sexual ends, or on the contrary the sexual libido may regress to purely nutritional strivings. An excellent example of the latter tendency in a strongly introverted individual is vividly portrayed in the Russian novel "Oblomov" by Goncharoff.<sup>3</sup>

<sup>1</sup> Three Contributions to the Theory of Sex, p. 1.

<sup>2</sup> Three Contributions to the Theory of Sex, p. 44.

<sup>3</sup> I. H. Coriat, Repressed Emotions, 1920 (Chap. III, "Repressed Emotions in Literature," devoted to a psychoanalysis of "Oblomov").

One of the best examples of the identity of the hunger libido and the sexual libido is shown in the analysis of the following case, where the hunger feeling was a sort of a compulsive symbolic expression of an unsatisfied sexual craving. For several months a young married woman had complained of a general nervousness, headache, easy fatigue, depression, anxiety and a sense of intense hunger. This latter persisted after eating a full meal, even large quantities of food failed to dissipate the intense hunger feeling. Like the hunger feeling, the general nervousness, as will be pointed out later, was the result of an unsatisfied sexual craving.

For domestic reasons the young woman was living apart from her husband and the hunger feeling first appeared after several months of sexual abstinence. The hunger sensation was intense and persistent, was definitely localized in the epigastrium and it would not disappear even after a full meal. Sometimes the sensation reached such a degree of intensity that she would feel like screaming. It corresponded to "false mental hunger" of Dejerine and like it had a purely psychic origin. The frequency of gastric disturbances in neurotics is a fact of ordinary clinical experience, and they form the so-called false gastropathies of the French School. In Janet's<sup>4</sup> observations, the strong impulsions to eat were associated with the same neurotic anxiety symptoms which occur under conditions of unsatisfied sexual craving and consequently must be interpreted as mere symbolic equivalents of the repressed libido.

As the psychoanalysis of the case progressed and the pent-up libido was gradually released through the analytic therapy, the hunger feeling gradually subsided, and finally completely disappeared. During this period the dreams were interesting as symbolically portraying her sexual conflicts and her desires for relief from the sexual tension. As an example of such dreams there may be cited,—a man borrowing her suit case and using it to fill with objects: or a dream of being in a room between two burning fireplaces (between two fires). The analysis not only relieved the hunger feeling, but also the other neurotic manifestations such as fatigue, depression, headache, and anxiety. In other words the psychoanalysis directed the repressed libido from the sexual path to the goal of sublimation.

Here the hunger feeling was of psychic origin, a sort of a sym-

<sup>4</sup> P. Janet, *The Pathogenesis of Some Impulsions*, *Journal Abnormal Psychology*, I, 1, 1906.

bolic expression or substitution for an unsatisfied sexual craving and it disappeared when the repressed craving found a path of release. In this case the hunger sensations were not produced by peripheral stimuli from the contractions of an empty stomach, as is claimed in Cannon's theory<sup>5</sup> on the nature of hunger, because the feeling would be present and in fact would be most intense, when the stomach was full, and further indulgence in food had no effect in producing a diminution of the sensation of hunger. Psychoanalytic experience cannot agree with Cannon when he states: "A pathological form of the sensation—the inordinate hunger (bulimia) of certain neurotics—is in accordance with the well-known disturbances of the tonic innervation of the alimentary canal in such individuals." That the hunger sensation in this case was a genuine sexual craving and not a mere desire for food, is shown by the fact that symbolic dreams of gratification of repressed sexual desires persistently occurred during the course of analysis.

If hunger is produced by peripheral stimuli alone, from the muscular contractions of an empty stomach, it is difficult to understand how these contractions can produce a general hunger sensation. However, Kempf<sup>6</sup> makes a statement which may serve to elucidate this problem—"the gratification of the compulsive sexual craving is in its physiological mechanics very similar to the gratification of the itching gastric surface, compulsive food craving. The self-preserved cravings and the reproductive cravings are in no essential respect dissimilar in the principal of seeking counter stimulation for the neutralizing effort."

A complete insight into the feeling of hunger will have to depend upon analysis of the more delicate and deeper affective reactions and can never be gained through a study of the gastric motility alone. Hunger is merely one of the manifestations of the libido or one of the various roads upon which the libido moves. As the libido of childhood is almost entirely occupied with the instinct of nutrition, it seems that the psychic hunger may be a sort of a regression to the asexualized libido of early life. Therefore, in the case cited, the hunger craving was a sort of a partial regression to a very early period of her life, a partial libido striving, a kind of protective mechanism, a return to the time when her emotional conflicts were reduced to a minimum, or at least, concerned only her nutritional

<sup>5</sup> W. B. Cannon, *Bodily Changes in Pain, Fear, Hunger and Rage*, 1915.

<sup>6</sup> Kempf, *The Autonomic Functions and the Personality*, p. 55.

cravings. Of course, this does not invalidate the psychoanalytic proof that it was also a symbol of unsatisfied sexuality, merely another road upon which the libido had travelled.

Thus we see in this case also, an identification in the unconscious of the sexual functions and those of nutrition, and a sort of displacement of interest from repressed erotic to repressed hunger inclinations. Steckel has also recently pointed out, on the basis of his experience in hunger haunted Vienna, an analogy between love and hunger.<sup>7</sup> In the novel entitled "Hunger" by Knut Hamsun, the author very cleverly shows that when a large portion of the libido was utilized in the hunger sensations, there were practically no sexual feelings and strong erotic tendencies only appeared when the hunger feeling was appeased.

Dreams of eating, as symbolic sexual expressions of the unconscious, are very frequent in the neuroses, particularly when the sexual repression is very strongly directed to a conflict between the inner desires and the sexual standards as tolerated by society. Freud admits the difficulty of interpreting hunger dreams, as such dreams may be merely simple wishes and satisfy other than purely erotic needs. I believe, however, that these dreams represent symbolically a means of utilization of another erotogenetic zone, one that is not repulsive to social conventions or to ethical ideas, as a means of harmlessly securing sexual gratification. For instance, one neurotic young woman had a dream of placing raw chicken entrails in her mouth. Here the phallic significance is clear and after considerable resistance to the dream analysis, she said: "It expresses my horror of the sexual side of life." In another dream a cream puff was given her by a man. She ate it under protest and finally spat it out. Here again in a veiled symbolic manner, there was expressed the horror of the grossly sexual act. In fact, all her eating dreams she interpreted as "snatching at forbidden fruit." As the patient improved under the psychoanalysis and as the pent-up libido became liberated and sublimated the eating dreams gradually disappeared.

There is a subtle erotic significance in this patient's interpretation of her eating dreams as "snatching at forbidden fruit," for it at once suggests the symbolism of the Garden of Eden. The myth of the Garden of Eden is nothing but the unconscious expression of a composite fantasy of childhood and in its symbolic projection there is a strong linking of eating and nakedness and

<sup>7</sup> *Der Nervose Magen*, 1919.

a feeling of sexual shame. For only after the fruit was eaten (a complete satisfaction of the hunger libido) "they knew that they were naked" (the beginning of the sexual libido), a very pretty example of the transition from the asexual hunger libido of the childhood to the tabooed sexual feeling of the adult life with its sense of shame. As Freud states it\* "Since bed and board constitute marriage, the former are often put for the latter in the dream, and as far as practicable this sexual presentation complex is transposed to the eating complex."

The eating dreams recorded by arctic and antarctic explorers may be just as much symbolizations of the sexual craving due to enforced abstinence from normal sexual relations, as actual wishes for food, for it must be remembered that under these conditions of cold, strain and darkness, men regress to very primitive types of thinking and acting. In another case, there occurred a dream of the phallus being inserted in the lip erogenous zone and instead of a pollution, the lips became covered with particles of chewed food, a sort of a complete identification of the instinct of nutrition and the sexual instinct.

When it is recalled that according to Carlson's experiments, hunger contractions in the stomach in experimental starvation persist during practically the half time of sleeping, we can easily see how these psychoneurotics have eating dreams whose strong sexual craving is absolutely unsatisfied or incompletely sublimated. The dream of eating together is often a symbol of sexual intercourse, while among certain Australian tribes, acceptance of food by woman from a man either constitutes a marriage ceremony or it is looked upon as being a cause of conception. Here we have a type of racial symbolic thinking which among primitives strongly resembles the infantile birth theories of civilized individuals, emphasizing again the identity of love and hunger, an identity which often manifests itself in the dream work of the unconscious. In addition there can be cited the various rites of primitive people to meet the instinctive demands of sex and society. Frequently in association with these rites, phallic ceremonials developed, as primitive man's necessity for the preservation of the individual in order to perpetuate the race. An example of primitive symbolic thinking of the identification of food and sexual fertility is seen in the Snake Dance of the Hopi Indians, the most minutely examined of

\**Interpretation of Dreams.*

all the Pueblo Rites.<sup>9</sup> "These (snakes) are carried in the mouths of the dancing Snake Priests, who are sprinkled with meal by the women and finally the serpents are taken far afield and burned, that they may bear to the Powers below the prayers for rain and fertility which is the object of the whole ceremony. . . . The Snake Maid is the personification of underworld life, the type that appears in the cultivated maize of the fields and the reproduction of animals in the wilds."

Sexual symbolisms hidden under the guise of food are quite common in modern society. Instances are the "candy kiss" (something sweet to be sucked by the lips as an erogenous zone) or telling a woman she is "good enough to eat" (as an equivalent of a wish for sexual relations). The frequent impulses in neurotics to gag or vomit is merely a reaction of disgust toward sexual relations transferred to the food-erogenetic zone. A woman suffering from an anxiety hysteria for instance had the following sexual displacement dream. It seemed that quantities of rocks were coming out of her mouth and a friend who was a psychologist, examined these rocks and said that they were the cause of her nervous illness. She spat out quantities of rocks and in the dream there was a feeling of disgust. When it is stated that the first association with the word "rocks" referred to her husband, it can be easily seen that the disgust with sexual relations, here displaced to the mouth zone, lay at the bottom of her nervousness. The real cause of her illness in the dream seemed to be the rocks, here symbolizing her husband, and as the rocks were white and smooth, they also symbolized the male principle, a variant of the so-called "spermatozoon dreams" (Silberer).

Another patient would stop in the midst of the analysis to drink warm milk and among her neurotic symptoms were general anxiety, depression and attacks of intense hunger. This case showed strong repressed sexual cravings, which clearly appeared in the dream symbolisms, such as dreams of repulsing the marriage relations and awaking in fear: arches covered with roses: symbolized dreams of the winged phallus and of hugging and kissing a statue of Hermes. This latter symbolism is interesting, in view of the fact that Knight<sup>10</sup> points out the Hermes was a Priapic figure.

<sup>9</sup> See *Mythology of All Races*, Vol. X, *North American Mythology* (Alexander), from which quotations are taken.

<sup>10</sup> *The Symbolic Language of Ancient Art and Mythology*, p. 114.

The essential feature of these neuroses with strong somatic symptoms of hunger is the damning up of the sexual libido, because in the neuroses the introversions relate especially to this aspect of the libido. For this reason there often occurs the so-called "air-hunger," the difficulty in breathing in the anxiety states, or the globus as a displacement of actually repressed erotic sensations.

## OUR TAINTED ETHICS

BY SAMUEL D. SCHMALHAUSEN

In Boris Sidis' *Philistine and Genius* you will come upon this memorable sentence: "The very men who looked down with delight when the sand of the arena reddened with human blood, made the theatre ring with applause when Terence in his famous line proclaimed the brotherhood of men. . . ."

We are all incorrigibly moral. The worst of it is that we are proud of our incorrigibility. The wickedest man will stoutly maintain that his conduct has some higher purpose than self-satisfaction. (Vilely immoral persons have a most rigid justification of their code.) As far as he is concerned, there is no logic on earth, no controverting fact, that will shake his conviction. If it were not so, how could we explain man's inhumanity to man, and to woman, that makes countless thousands mourn? The stagey part he plays in life depends for its theoretic success upon the conviction of an impersonal integrity, an impersonality by the side of which the affairs of his conventional and familiar self are trivial indeed. Pretence is the key to man's conduct in a so-called civilized society. That instinct for make-believe I shall call his theatricalism. You can't rob man of his theatricalism. He knows that all the world's a stage and that playing a conspicuous role elicits applause and admiration. The one indispensable requirement is good acting. Even if one plays the villain's part, the listening world will applaud if only the acting—the dramaturgy of pretence—is absorbing. The instinctive need of approval—no man is sufficient unto himself, though some deluded souls are cynically joyous in the belief that they are—adequately accounts for man's habit of self-justification. *The primal essence of all morality is the need of approval.* Morality may be defined as the Art of Self-Approval.

Morality is a tyrannous code of agreements the open violation of which provokes such fierce and concentrated hostility that only very exceptional persons (occupying strategic positions in society) dare be out-and-out "immoral," while mediocre creatures must hide behind closed doors, so to speak, to assert their private anar-

chisms. Why this fixity of the moral code, this harsh pronouncement against trespassers?

In a treacherous world, security is the goal of all unconscious striving. Security is at best a passionate assumption; it is never a certified reality. Security emerges from the possession of useful advantages. For everyday mortals, conventional morality is the most useful of those advantages. It simplifies life by standardizing conduct. It builds approvals and shields men from the painful consequences of self-analysis. It lubricates the machinery of intercourse between man and his fellows. It lends the appearance of wholeness, of continuity, of significance, to an otherwise chaotic life. It buoys up common men in their turbulent hours of need; to the familiar sanctions they cling lovingly as to life-savers. And most important of all, conventional morality surrounds youth's impulsive experiences with fringes of righteousness, the adornment and consolation of make-believe characters. "Person" etymologically derives from the Latin "persona" signifying mask. Humans play their mock-heroic parts with more verve and gusto and self-distinction when they are masked. Life is (for the generality of mankind) more interesting when viewed through a medium. Is not conventional morality precisely that medium through which ordinary folk like to glimpse the panorama of existence? Masks, like horses' blinkers, shut off impinging sights and sounds and disconcerting views, narrowing the vista to accustomed sign posts and milestones. Conventional morality is the ample mask Homo puts on as soon as he grows old enough to be conscious of his role in society. And so we shuffle through life's common ways "tricked in disguises," our real scheming and plotting selves hidden not only from the quizzical outside world but frequently from ourselves. We shudder to think of ourselves unmasked, as virtuous women shudder to think of themselves unclothed in a public place. The world is not to be trusted. Our discomfiture is the world's delight. Our ample masks cloak that discomfiture. We live by pretence and delusion.

Morality is the hegemony of inherited customs. Inherited customs standardize conduct. Standardized conduct anticipates life's emergencies for the average man. *Conventional morality prepares him by preliminary catechisms for the crises of maturity.* He is taught how to behave in company. A breach of etiquette is the irreparable sin because it makes conformists abruptly aware of

the fragility of their glorified routines. A breach of morality is a heinous offense because it makes all moral folk wonder whether their congenial brand of conformity is the last word in wisdom. Here we trip upon the very crux of the situation. A moral man attains to the "moral" estate by the social processes of imitation and repetition. Before he could even know the meaning of the bond, he had already been taught to act thus and so. He becomes moral by fiat of external authority. His morality has in literal truth been imposed upon him unawares. Suddenly, one fine analytic day, a passionate voice challenges him: "How do you know?" "Why?" And his toy-house of right and wrong topples over and with it his heavy accumulation of make-believe. The dumb is stunned into a poignant realization of inadequacy. He honestly admits to himself (whisperingly) that he doesn't really know why he believes as he does. The simple truth is that he does not believe as *he* does; he has believed parasitically as others in his immediate environ have wilfully made him to believe. The plight of credulity was never more touchingly expressed than in the following confession of Mrs. Knox in Shaw's Fanny's First Play:

"*Mrs. Knox*—No, Jo; you know I'm not. What better were my people than yours, for all their pride? But I've noticed it all my life: we're ignorant. We don't really know what's right and what's wrong. We're all right as long as things go the way they always did. We bring our children up just as we were brought up; and we go to church or chapel just as our parents did; and we say what everybody says; and it goes on all right until something out of the way happens; there's a family quarrel, or one of the children goes wrong, or a father takes to drink, or an aunt goes mad, or one of us finds ourselves doing something we never thought we'd want to do. And then you know what happens; complaints and quarrels and huff and offence and bad language and bad temper and regular bewilderment as if Satan possessed us all. We find out that with all our respectability and piety, we have no real religion and no way of telling right from wrong. We've nothing but our habits; and when they're upset, where are we? Just like Peter in the storm trying to walk on the water and finding he couldn't."

What an unforgettable commentary on the dumb morality of habit!

At the luminous moment when a mortal asks himself the why

of his faiths, he has pulled loose from the placenta of otherism and has become (however gropingly) an individuality. The familiar approvals are no longer tenable. The accustomed certitude is fractured. Accepted loyalties are distraught. Selfhood has arisen, challenging and challenged. Think of a person as having taken his conduct for granted—what surprise that he fights tigerishly for moral-survival when pounced upon by a whys-man who asks the rationale of that conduct. The besieged fellow doesn't know what defenses to erect. Hitherto he has not felt the need of analysis. His inevitable first attitude is one of hostility, the hostility that is a variant of self-preservation. He draws his mask tighter. He pretends that his beliefs are *just naturally* right by inherent force. He defends what he does not clearly understand. If his vanity is not too incrustated with delusion, he will retire, apparently victorious, unmoved, self-justified, but in reality, inwardly dismayed, a heavy-hearted uncertainty tugging at his conscience. Self-analysis has broken the heart of loyalty. He must begin anew the unsweet task of reaffirming his faith in his ancient faiths, lying bleeding now on a battlefield of doubt.

Morality resists criticism for the same reason that human beings shun disapproval. Disapproval disorders one's neatly appointed world. Disapproval is the jarring discord in the mind's quondam harmony. To banish the discord, to reinstate the harmony, is the serious business of the Will. Man cannot live energetically nor achieve whole-heartedly with divided will. An unquestioned and unquestioning unity seems necessary to that high confidence which finds fulfillment in life's manifold duties. Morality is the unwritten bond of approval between bungling humans. It is the mask that screens uncertainty. Those brutal intellectuals whose mission it is to tear off mediocrity's masks meet the fate of all the ungodly. For their excessive inquisitiveness they are persecuted and cast out. (It is interesting to note how inquisitorial is our affectionate concern for other human beings.) Our image-breakers and mask-deriders ask too much of man. They would have him ingloriously exposed to the biting winds of disillusion. A tonic exposure indeed for those who can survive it, unbroken in spirit, unembittered in heart! The Spartan fibre has not been bred into the whole human race. With pathetic cheerfulness will men confess their discordant weaknesses, if only the confessor will promise absolution. But suppose a human is ex-

horted for truth's sake to peer into his unmasked mind, to probe the vainglorious depths of his affrighted soul, for truth's sake, the gift of absolution no longer dangling hopefully before his awakened eyes, would confessional be the welcome thing it conventionally is reputed to be? Men must justify their conduct to themselves, for the mind cannot long endure the strain of inner conflict. Men must justify their conduct to the world because, preoccupied with schemes and hopes and tasks never-ending, they have not available enough ethical energy for disputing every difference with a hostile jury. Sweet accord, inwardly and outwardly, the soul of doubt-haunted man doth crave.

It is good to ask ourselves now and then such disconcerting queries as: Why do we need morality at all? What is conscience? Can men (as we know them in war and in peace) be moral? Can lofty minds do without the restraints and solaces of morality? Why do creative thinkers war upon conventional codes? Who is equipped to define morality for all of us? Why does an excess of self-righteous zeal tend to be persecutive? . . . For clarity's sake let us analyze four significant phases of morality: the ethics of conventionality; the ethics of persecution; the ethics of loyalism; the ethics of humanism. In these four types of self-realization we may discover what is good and what evil in human morality (as practised in civilized communities). Only a simpleton will be amazed to unearth a shocking amount of evil in the familiar practices of virtuous folk. The pride of virtue, like the hard disdain of vice, is inherent in the melodramatic poses and pretences that conjointly constitute the theatricalism so dear to unimaginative minds to whom, on the plane of melodrama, life is perennially absorbing. Virtuous ones little understand their virtues. Vile ones as little understand their vices. We know that long before humans have attained the age of reason-and-reflection, their codes of conduct have been ready-made for them. The compulsions of instinct and of habitualism have grooved out in the non-resistant clay of memory tenacious patterns of approval and even more tenacious patterns of disapproval. And life during its distracted period of reason and reflection is tragically spent in conflicting justifications, recriminations, back-slidings, resurgences, floppings and standings erect, painful combatings with instinct's vagaries and reason's treacherous whimsicalities. . . . Ethics is the disheartening attempt to straighten out a crooked world.

The mischievous experiment of the precedent generations, the splitting humanity into two hemispheres, labeled respectively The Good and The Bad, The Good manifesting their native superiority by mercilessly ostracising The Bad, by wielding the torture instruments of a studied persecution, by creating a hell on earth for the outcaste; The Bad parading their superiority by bitter retaliations, malign perversities, and excessive indulgence in the tactics of hate of The Good,—the Age of Melodrama still triumphs. The majority of humans drain their most effervescent delights from the vivid antagonisms of Virtue and Vice. That melodrama seems exhaustless in its human appeal. And yet, here we are, good and bad, virtuous and vicious, hating, scandalmongering, accusing, envying, distorting, paining, torturing one another. We are experts in vivisection. We tear life to shreds with about as much concern as a drunken driver who runs down a passer-by, manifests. The fellow was in the way. Life (as the other person sees fit to live it) is in our way. So, we run it down. Butchers by instinct, we delight in brandishing the blade. "As I reflected upon the intensive application of man to war in cold, rain, and mud; in rivers, canals, and lakes; underground, in the air, and under the sea; infected with vermin, covered with scabs, adding the stench of his own filthy body to that of his decomposing comrades; hairy, begrimed, bedraggled, yet with unflagging zeal striving eagerly to kill his fellows; and as I felt within myself the mystical urge of the sound of great cannon I realized that war is a normal state of man." Thus writes Dr. Crile in his unforgettable *A Mechanistic View of War and Peace*.

Our lovely instincts make existence less than a paradise but more than a boredom. Perhaps we ought not to lament. At any rate, here we are and for flickering periods diurnally we must somehow contrive to get along. And we do. How? Essentially, by fixed and memorable conventionalisms. When Oscar Wilde wrote, "Manners before Morals, my dear," he immortalized more than a flippant epigram. He gave us the key to conventional morality. For a certified code of salutations is a harmonizing force of incalculable importance in a society whose underpinnings are pretence and make-believe. "Gaucherie"—an embarrassing left-handedness—is the badge in a conventionalized society of the uncouth. To be uncouth in polite society is more fraught with menace than being downright immoral. For splendid reasons. Im-

morality is (to moral persons) a source of clandestine joy and of hushed speculation; hence it bears its recompense in human interest. Half the intense delight of conventionally good people is illegitimate, snatched as it rougishly is from the unruly deeds of the dare-devils. Then, too, the very knowledge that you (or I), undiscovered, may fluently discuss the immorality of a caught offender is quite a delightful superiority. Vanity is too self-conscious to neglect that histrionic opportunity. The mind loves to wallow in its own hysterical purities. Scandal-mongering is the spice of life. That's what conventional humans half-wittedly have in mind when they say that a perfectly good world would be a bore! Immorality "pays" the race by keying its interest up to the pitch of a thrilling dime novel. But uncouthness—a violation of manners—is really intolerable. For you afford others no pleasure, only the uneasiness of suppressed surprise. In defence of their own rigid etiquette, well-mannered persons must pretend not to have noticed the slip. If they laughed, they would be violating their own impeccable standards (which the lord of hosts forbid!). Good manners in "society" are not unlike Japanese diplomats: when the whole world is moved to laughter, they remain rigid. The etiquettical pretence is the salt of the body-moral: it affects the systole and diastole of the heart instantly. "Manners before Morals" is the shibboleth of a people who, distrustful of one another's motives, must humorously pretend to the enjoyment of one another's society. Manners are the most elemental of the conventionalisms. *They prescribe the mode of behavior prerequisite to membership in a stratified society.* Manners standardize "right" behavior. Formalism garlands commonplace transactions with so dignified a wreath, informality looks like rank incivility. People will insist upon their hero-worshippings, their obeisance-makings, their stereotyped flatteries and insincerities, their hierarchic tweedle-dums-and-dees, because that inveterate habit of make-believe, that histrionic talent for masking and showing-off and playing one's part is so deeply imbedded in the stuff of irrational human nature. The most ancient of all moralities is this code of conventionalisms. The code is simply the embodiment of (good) manners as defined by the strategically situated members of a stratified society. Social agreeableness is publicly fostered even among antipathetic souls. We learn to behave better than we wish to. The formalities coerce politeness ("good

breeding"). Conventionalism has so high an ethical value because it builds the pretences of good fellowship and, like the mediæval truce of God, established with the beautiful intention of affording enemies adequate breathing space for recuperation, and the renewal of hostilities, fosters camaraderie in avocational spare time. Of course even unconventional persons ("unconventional" is largely a misnomer) are guided by codes of routine behavior, the violation of which is a menace to their charmed hierarchy and treated as such. Very rarely do you find a person so genuinely wise as not to centralize the insignificant manners and mannerisms of life as the all-important meaning and content thereof. Why, for example, are first impressions so tenacious—and unreliable? Because at best they reveal personality; at worst, eccentricity; in neither case, that more human thing, individuality. And yet, the whole conventional confraternity of critics are in a proud conspiracy to judge a mortal by the initial "impression" he makes. Hence the tyranny of conventionalism.

The petty intrigues and insolences and repressions of conventionality are mild and humane compared with the incredible tactics of dogmatically moral persons. Serious moral natures are hunters-by-instinct. Forever on the hunt for game, they develop an abnormal olfactory nerve which helps them to pecksniff wrongdoers even at a psychically remote distance. To the hunter-after-righteousness this savage delight is more demoralizing than salvation is moralizing to the hunted. The delight ("Schadenfreude") in detecting, hunting down, hounding, trapping, and stoning a wrongdoer is a self-indulgence we must not permit our good people to enjoy (in the guise of righteous indignation). The ethic of persecution tells a sadder tale of the masked malice of morality than some holy brethren would care to listen to. To understand the malice of good people and the wanton folly of bad, one must never lose sight of the momentous fact that conduct is not a matter of pre-meditated choice. Long before the mind is awake to the reflective need of justifying its code of behaviors, its conduct has been pre-determined by a hundred insistent and persuasive influences of heredity and environment, personal and social. The compulsions of instinct and of imitation set the pattern for our specific behavior; if that pattern comes into sharp juxtaposition with a different (*i.e.*, unfamiliar) pattern, we instinctively and habitually prefer our own. A moral person may be defined as one who cannot

help "preferring" his own accustomed infirmities to those of any other mores-bound human. The salient distinction between a conventionally moral and heretically moral person is usually a difference in petted imperfections. Morality is like the weather: its behavior is moody, whimsical, indifferently good, playfully bad, provocative and wholly irrational. The fundamental truth, underlying every morality is a simple one: Every human believes in himself. He must. To that extent every person is (in his own view) moral. For, basically, morality is self-approval. All the moral mischief-making arises from the *too rigid evaluation of particular acts*. Conventionally moral persons are strong prohibitionists in public. They are not such nice teetotalers in private. A sanctified and corrupting duplicity mars their loveliest pretences. Morality immortalizes the congenial folly of ignoring the beam in our own eye and attending (how passionately) to the mote in our neighbor's.

Morality, in a stratified society, is hard and intolerant and self-righteous. If it were tolerant and magnanimous and sage, it would not afford its enthusiastic devotees the exaltation they now derive from their prides and prejudices and prepossessions. And the only moral reason why morality is so popular is because it bolsters up self-importance. Morality is built upon a jesuitical and unverifiable distinction between me and thee. Hence its inevitable duplicity and the sanctimonious aroma that envelops its mock-heroic poses and pretences. Common sense reminds us that if we only dared to meditate upon the carnage of dreams violated, and of trusts lying betrayed in our own venal souls, we should be so preoccupied indemnifying life for our own flagrant trespasses, our neighbor's sins would by contrast appear venial. But no! To sit in judgment—that is the tantalizing reward of virtue. Even the disillusioned ones, whom it shames to thrive on the chagrins and pains of a frustrated and trapped fellowman, are frequently pressed into the mob of judges. We who know better must pretend to be shocked, outraged, surprised, offended, when one of our inherited superstitions (conventionally called a virtue) is infringed. If we ask why it is seemly and virtuous to be shocked, the only reply at all adequate seems to be that the unruffled serenity of a dissentient embarrasses and perplexes the conventional hunters-after-righteousness; they will not endure dispassionateness; they fear its tonic effect upon their overwrought self-righteousness.

Calm is not a sufficiently moral pose! Morality, as we know it, would collapse like a toy balloon if men and women acquired the habit of cultivating intellectual poise. Moral people are full of venom. That venom they humorlessly refer to as righteous indignation. Oh conceited moralist, why seest thou the hypocrisy in thy brother's eye and seest not the duplicity in thine own? Conventional morality has its deepest roots in the morbid desire for self-approval and self-aggrandizement, not in the love of virtue. So much is plain.

Fool or degenerate may conform externally to every prescribed canon of sanctified conduct; the fool or brute within him has not therefore been redeemed by the eucharistic pretence. Since behavior is not a reasoned-out procedure but only a sheepish posture, why is it so highly appraised, why does it affect to be so outraged when it is challenged, why is it so quick to bespeak for its devotees the sanctity of the ages? To begin with, the vast majority of people are in the conspiracy to moralize the world according to their fixed patterns. Conspirators cannot be expected to turn "State's evidence" against themselves. More important still, old sanctions like old wines, old oaks, old friends, old bric-a-brac, old prejudices, old follies, old anything, come of themselves to be sacred and incredibly precious. And most significant of all is the pragmatic reason; to be moral as this world goes is to profit enormously in the cherished things of the flesh, if not always in the things of the spirit. The profit is manifold and cumulative. You may walk with head erect among all manner of men (nobody knows what is in your heart). You may enjoy the inappeasable advantage of talking like a messiah: the preacher in you will wax fat,—is there any joy more alluring to man than preaching? The wisest of us do far too much of it. The mischievous art, morally sanctioned, of tyrannizing over others who cannot escape our domination begins with childhood and ends only with cremation. (Vide: Samuel Butler's *The Way of All Flesh*.) To dictate to others: do you know of any business for which the race's experience has better fitted man, the incorrigible moralist? Another profit accrues from the affectation of moral superiority. By roguishly playing hide-and-seek with the perilous facts of life you may "set a good example" to children. Children will mistake your acting for actions, and, hugely edified, will set to building houses of make-believe upon the sands of pretence—until, one fateful day, to their

horror, they perceive the rottenness of the whole drainage system. That's a sad day in the career of credulous youth. Who but our foolish moral folk are to blame for the suppression of the commonplace and graphically obvious facts about life's intimacies? Who but our wickedly moral folk are to blame for the morbid, almost rabid opposition to profound dramas dealing with the familiar-momentous experiences of maturing men and women? Morality is so uncertain of its fragile virtues, it honestly knows not what to approve nor what to condemn, nor why nor wherefore! Morality is a gadfly tormenting a perplexed world with its malicious stings. External conformity holds out so many profitable advantages! You have the whole world on your side. Mere numbers count amazingly when they are all repeating the self-same catechism. Precisely in the realm of morals is majority rule most obnoxious. For the routineers understand neither the origin, function nor varied development of codes of morality. Of one thing we may be infallibly certain: if your average moralist could not find melodramatic excitement in persecuting non-conformists, he would abandon his particular code as stale and unprofitable. Who can doubt that conventional morality has been *the* unfathomable source of man's malicious fun in a dull world? Morality's inner corruption consists in this: it sucks its pleasure from another's pain.

Watch the face of a teacher when she has caught a pupil lying. Observe the expression on a detective's face as he cuff-links a culprit. Behold the equivocating lawyer as he disconcerts an unnerved witness. See the priest glow with self-righteousness as he sips his brew tapped from the bursting heart of a wretched penitent. Witness the brute delight of the patriot as he leads the miserable spy to the tower. Study the young woman's self-conscious joy as she lures a fool from the promised land. And the school boy's rascally pleasure as he sticks pins into a weaker neighbor. Notice the humming knots of gossips enjoying their "sight-seeing" through misery's dark alleys. Nice people take a day off to visit a prison, inspect the inmates like so many prize dogs at a show, and come away whispering innocently, "So interesting." Scrutinize your virgin social worker in the slums peeping and straining to enjoy forbidden things. And let us not fail to look at our own faces when we have gained an advantage over an adversary. Oh so moral, so moral!—what shall we do with these

ubiquitous moral folk? Some of us feel choked in a world made hideously moral by unconsciously-depraved joy-seekers. The Black Hole of Calcutta was a dancing playground compared with these blacker holes—the souls of self-righteous folk. "In The South Sea Islands they have for contagious diseases a horror as great as your horror of crime. A man or woman stricken with a loathsome disease, such as smallpox, is seized, isolated, and the individual sores of the smallpox patient are earnestly scraped with sea-shells—until the patient dies. It hurts the patient a good deal—without ever curing, of course—but it relieves the feelings of the outraged good ones who wield the sea shells." These penetrating words were written by Mr. Arthur Brisbane in his remarkable editorial entitled *The "Criminal" Class*. He concludes his brilliant satire with this caustic utterance: "Rich good men, nice bishops, comfortable, benevolent ladies—every man and woman on Blackwell's Island, every wretched creature living near a 'red light,' would gladly change places with any of you. . . . Scrape away with your sea shells, but try also to give a few more and a few better chances in youth to those whom you now hunt as criminals in their mature years. . . ."

It is interesting to try to explain why all moral natures have in common the pernicious habit of being eager to condemn what they have not taken the *pains* to understand. Understanding is a dangerous habit of mind; through the uncontaminated eyes of reflection one learns to sympathise with almost every conceivable behavior. He who understands is perilously near to condoning. To forgive calmly and dispassionately as wise men do is equivalent to depriving oneself of the ecstasies of self-righteousness. Mr. Average Man cannot so easily be weaned from that voluptuous breast. The delights of preaching and of judging will not be so lightly yielded up in behalf of the colorless duty of understanding. We cling to morality, not because we know what it is all about; not because we have philosophic theories of right and wrong; not because we are solicitous for our neighbor's immortal soul;—no, a thousand times, no!—but only because this tedious life would be infinitely less exciting if we were less moral (and more humane). Isn't it a noteworthy fact that those who best understand life's trammelled ways; who sympathize unstintingly with all the children of men; who with disillusioned eye glimpse the tragedy of broken wills; who catch the meaning of our baffled strivings; that these

seers, the only honorable moral members of our community, who can most afford to condemn, tyrannize over, and moralize a decrepit mankind, are the greatest humanitarians of all? And those pestilent small souls whose conduct is so utterly irrational, whimsical, aimless, and bungling; who, therefore, are constantly committing the most outrageous follies and trespasses and sins;—is it not significant that the most corrupt in our midst are the first to point the finger of scorn, and to wield the weapons of persecution, against a fellow-weakling? Perhaps, after all, such topsy-turveydom is not strange. Not, if we remember that experience of and by itself cannot make us either wiser or better (it makes us sadder or sillier). Only calm reflection upon our experiences can avail to make us wiser and more humane. Small moral souls are persecutors because they contrive to learn little or nothing from their recurrent experience. They don't understand. They condemn in another a fault rampant in their own hearts because condemnation yields the critic the tingling sensation of superiority. Magnanimous persons can afford to forego common delights. Only such exceptional souls are possessed of the genuinely moral nature.

A world swamped by conventional morality would be a madhouse. To the extent that our civilization is swamped by the poses and pretences and prepossessions of conventional morality, it is a madhouse!

#### PART Two

A world swamped by conventional morality would be a madhouse. To the extent that our civilization is swamped by conventional morality, it is a madhouse. That was our conclusion in Part One.

Think of conduct's obscure and tangled origins. Let a fellow sit down and make a list of his likes and dislikes, predilections and aversions, approvals and disapprovals, in short, let him try to analyze his behaviorist code. A significant truth will emerge. The more passionate his aversion, the more irrational. The more intense his approval, the more irrational. The more passionless and analytic his predilection or antipathy, the more rational. Our deepest feelings, the mainsprings of behavior are "deepest" precisely because they are disassociated from our reflective powers. A probing analyst (a disillusioned thinker) discovers no startling contrasts of vice and virtue in our all-too-human world because he has reasoned out the bases of conduct. He has found that good and evil are indissolubly linked, enmeshed in origins and

tendencies and dispositions, hardly controllable, and intensely emotional. He has learned—what the inflexible-minded call cynicism—that the specific precipitates labeled good and evil are merely the trivial by-products of that experiment in self-realization called Living, and that these products are unpremeditated by man. Virtuous folk, that is, lovers of pretence, become intensely enamored of their few familiar virtues (unanalyzed habits long sanctioned). Thus the nascent good is tainted at its source by an excess of emotionalism. And goodness is thus ever in danger of becoming fanaticism. Fanaticism is the irrational assumption that one all-embracing "good" is preëssential to the salvation of an erring and unheeding mankind. These prophets of sublime folly are the romantic men of blood-and-iron (sometimes pacifists at heart): the messiahs, inquisition-experts, war-lords, millenial-promoters, salvationists-by-profession. Beware the man with one wonderful idea for saving the race. I have never known of a salvation that was not to be purchased at the cost of everything men of flesh-and-blood hold dear here below. Let us beware the hot-blooded sincerities of men.

There is a passage in Prof. William Ellery Leonard's little classic, *Socrates, Master of Life*, which is well worth quoting here: "Kant founded the moral life in the good will; Socrates in right thinking. Yet each implies the factor made paramount by the other: Kant says act so that the maxim of thy conduct is fit to become universal law and implies the rationalizing, generalizing, judging, knowing mind; Socrates says a man without self-control is little better than the beasts, and implies that energy of soul to which modern psychology gives the name will. A worthy moral life is impossible without both, but the romantic ethical tendencies of to-day need the propædeutic of Socrates more than of Kant. *The good will we have always with us, giving often enough, with ghastly best wishes, unwittingly a serpent for a fish and a stone for bread; but the intelligence to see the practical bearings of conduct and to discriminate between higher and lower ideals is too often lacking—to the dwarfing of the individual and to the confusion of society. The fool in Sill's poem (which goes deep) prayed not for the good will, but for wisdom; and therefore the less fool he*" (my italics).

In their "off" moments of lucid insight, men are poignantly aware of the need of tolerance, as between humans whose change-

ful conduct is not a premeditated selection but an impulsive realization. When "good fellows" foregather on festal occasions to reminisce, they unbuckle their hard-and-fast intolerances, loosen their make-believe moralities, unstiffen their formalities, and gladly unbind the suffocating mask of pretence (worn for the world's sake). Then they feel *at home*. On such rare occasions, the natural man steps forth from his plaster-of-paris cast and runs free for a few unholy hours. Nothing can be more interesting than to watch this faun at play! And what does one observe? Each participant, brimful of triumphal experiences, rehearses his valorous exploits as shrewd bargainer, clever antagonist, wily adventurer, subtle victor. Always the revelation of smartness—of wrongdoing and double-dealing—seems to delight the audience hugely. There's a zest and a gusto and a thrill in the dramatic recital of wrongdoing successfully consummated. Not the most moral heart is altogether unresponsive to that surreptitious thrill! When they cluster in informal gatherings, men are sensible enough to make large human allowance for their "weaknesses." Perhaps because no one has the courage to moralize across the wine cups. The risk is too great, the gain too small. What is exasperating is the callous insincerity of these bourgeois folk. They will not be as tolerant toward a culprit at the moment of detection. Never. They can't afford to let a golden opportunity for mock-heroics go drifting by. Not they. The inhuman desire to suck pleasure out of another's pain is too deep-rooted and insistent. Hence, when the joy of wielding a persecutor's power is placed in their hands by law or accident, our conventionally moral folk are intensely in earnest about honesty and virtue and fair-dealing. What more convincing evidence that formal morality derives its validity from a profit-and-loss psychology of ethics, grossly tainted with self-regarding cunning? A juror (in informal moods very human) is often a potential hangman. A judge is too often a judicial murderer. A mob, aristocratic or democratic, is always villainous. Scalp-hunting (in its Protean guises) is still a favorite sport. It is instructive to observe a curious trait in human nature. Wrongdoing, viewed in perspective, through the subdued light of memory with its soft-toned, wistful reminiscence, is no longer wrongdoing. It is simply an excusable, a forgivable mistake: a mere foolish error or stray lapse. Hence it comes about that we forgive our ancestors, but we hound our brethren! The irrational-

ality of it all! The same person, be he teacher or judge or priest, who gleefully recites his sins of yesteryear without a blush of compunction or self-rebuke, will persecute a subordinate for a similar offense because, strange to say, the misdeed should have been perpetrated years ago! Crime, reminiscently viewed, is no longer crime: it is only regrettable folly. And the paradoxical conclusion seems to be that detection, not wrongdoing, is the real offense. The inference is clear: Let the offender who commits a transgression at twelve o'clock set the moral alarm for seven; by noon, he will have been amply forgiven! Only by some such device of evasion and concealment can the hapless fellow expect to escape the humiliation and punishment sure to be visited upon his victimized head by the moral ones. Let bygones be bygones is usually uttered too late. Men are very sympathetic—in retrospect. Why not? Vindictiveness has been appeased, a culprit has been punished, a straying fellow-human has been made a proper example of. What is more soul-satisfying than to crown one's moral conduct with the shining assurances: "I'm so sorry. Poor fellow. He wasn't really to blame, you know. Perhaps he couldn't help it. Who knows?" In reminiscence we are all so humane, so considerate. When it is too late. For we are all incorrigibly moral, that is, self-approving and self-regarding, for our botched behavior giving highfalutin reasons to our callous consciences. What shall we say of our undetected duplicities? What justification shall we offer of our lust-for-vengeance? How shall we ever explain away the terrible truth that another's torture moves us not—until it is too late? Perhaps we ought to condemn less and reminisce more. We might learn thereby to build us a more humane perspective. Strange, strange fact that crime viewed reminiscently is no longer crime, but only understandable (and forgivable?) folly. Can't we learn to crystallize into an immediately useful ethic the wisdom of reminiscence? Why not judge crime as folly?

Suppose we did judge crime, major and minor, as types of folly? What kind of punishment would we mete out? Surely not the justice we now know as vindictiveness. Our object would be psycho-therapeutic rather than punitive. We would honestly (and courageously) realize that a man's a man for a' that even when the beast within him has broken loose. We would view him as anthropologists do various unlike-minded human types. We would not survey the culprit as an alien species to be denominated,

The Criminal Class, a procedure that has the double demerit of being scientifically untenable and humanly unworthy. It is matter of common knowledge at least among the sophisticated that every society's Criminal Class is not in prison but rampantly and successfully out of it. Why obscure facts by spurious nomenclatures? Must society continue the primitive ceremonial of wreaking its long suppressed wickedness upon a few scapegoats, immolated periodically as blood atonements for collective bad temper? The transmitted desire of men to make an "example" of someone is a brutal indulgence for which our ethics pay too high a price. The criminal is society's sacrificial offering to a god of wrath: that god of wrath is the personification of man's vindictive impulses. The English anthropologist, Frazer, supplies a wealth of evidence, lurid and illuminating, for this hypothesis.

Every detected wrongdoer ought to be brought before an informal court composed of humane anthropologists, educators, psycho-analysts, economists. Frank questionings asked in a sympathetic manner would surely reveal insights into human nature for the lack of which (thanks to our vindictively moral folk) so-called justice remains the hideous travesty it is to-day. As Judge Edward Parry says (in his remarkable book, *The Law and the Poor*): "To me it appears strange that, whilst in every other science the professors of it are making earnest efforts to place the results of their studies to the credit of mankind, the law seems more incapable than theology of the march of time." The Law is the most perfect reflex of the conventionally-moral attitudes of a people! Word-juggling, advantage-taking, persecution-by-cleverness, judging by scarlet-lettering, disquieting formalism of procedure,—these are not the ways of the humanely civilized. When a wrongdoer feels that you are anxious to get his point of view, to share his difficulties, to visualize his temptations, to fathom his chaotic inner life (which is a hot-bed of instinct and impulse—and no fault of his), when he feels that you are capable of sympathetic pain—to borrow a deep phrase of Bertrand Russell's—he will utter himself truly, significantly, and speak startling truths. A true morality would begin by being unaffected and humane toward "wrongdoers." The souls that suffer most intensely on this implacable earth are those elemental creatures without guile or influence who cannot evade the law's spiteful punishments, sanctioned by our vindictively moral guardians of "law and order."

The instinct-driven creatures, whose blundering and hot and untutored impulses have made a sad mess of life, suffer for the rest of us. Vicarious atonement is an old, old dirge, the threnody intoned by broken souls in broken bodies behind walls of grey where moral men entomb their fellows as an object-lesson to a Janus-faced world to learn to evade detection. But the greater criminals, at large in society's high places, why do they move about so complaisantly, crafty preachers of good doctrine? Why do they in their trespasses feel so secure? What special divinity shapes their ends? And always, in our make-believe society, a society in which pretence and duplicity rule the moral life, the still small voice of reason admonishes us: 'Tis not wrongdoing the moral folk object to. 'Tis not lawlessness the moral folk condemn. 'Tis not cunning's iniquities these censors despise. Nay, not these familiar practices do the censors outlaw! Only bungling is hateful to their world at large. Do your duplicitous business skillfully: the world will applaud you. Do whatever you please—only don't botch it. And the moral ones will shout, Well done. Conventional morality is inherently disingenuous. As Freud powerfully asserts: "We can prove to society mathematically that its code of ethics has exacted more sacrifices than is its worth, and that its procedure rests neither on veracity nor wisdom." A magnificent utterance—if only the right people will listen to it!

The most fruitful test of the expansion of morality is its attitude toward the numerous classes who have been looked down upon historically, as beneath contempt. What is our latter-day attitude toward the drunkard, the prostitute, the convict, the defective, the insane, the eccentric, the congenitally incompetent? When we reflect upon history's inquisitor treatment of these classes, poignantly we realize the inadequacy of our ancient moralities, still regnant in our day. Whatever humane progress has been made in the understanding of these groups has been markedly away from Judgment-Day (theologic) morality to Suspended-Judgment-Day (humanist) morality.

We know that individuals are victims of inherited passions so rapacious that will-power—or the power of expending one's energy in equally passionate but less dangerous modes—has been impotent to interpose its vetoes. We know that instincts and impulses and habits are coercive forces of the first magnitude. We know that will-power is at best an inefficient instrument. We now re-

alize that the mind's conscious power is small; its unconscious tendencies all-powerful. We understand in a new and deeper sense (thanks to psycho-analytic research) that the process of inhibition is fraught with peril to the human incalculably beyond what he had ever imagined possible. We are beginning to understand how far the tragedy of human existence is remediable, how far irre-mediable. We are beginning to understand man, more especially that baffled variant, moral man. If there were no other utility in psycho-analysis, there would be one surviving social utility of inestimable good to mankind. Psycho-analysis is the only branch of social science which makes a continuing and exhaustive appeal to (conventional) man's intellectual honesty. Intellectualist psychology with its mock-austere array of generalizations and its unapplied, sterile formulæ is pitiable, almost contemptible, in juxtaposition with the gripping, personally-oriented, probing theories of this latter-day medical psychology. Those who aspire to psycho-analytic insight must forswear their darling prejudices and poetized shames. To see one's self as one is, constitutes a fine achievement for self-deluding Homo—particularly if the unwelcome knowledge makes one neither a pessimist nor a cynic nor yet a salvationist. Unless—and not until—he abandons all his fixed attitudes, a man can not hope to become intellectually emancipated from his obsessive notions about himself and society and life-in-general. He must watch his conduct. He must study his motives. He should be willing never to give himself the benefit of the doubt (as his self-approving conventional-moral nature now teaches him falsely to do). Toward himself he should be merciless, as analyst, as auto-biographer. Broad-mindedness means resourcefulness; a fund of fruitful alternatives. Intellectual honesty is a method of approach to reality. It is not a predetermined pose. Hence religious dogmas, philosophic finalities, sexual traditions, educational doctrinairism, personal bias, all become loosened and rearranged and informalized, so to speak, by the solvent of intellectual honesty. In this sense, psycho-analysis is a fresh experiment in thinking honestly, about "sacred" and "forbidden" things. Prepossessions are lightly held; insights are the new guides; insights derived from ample first-hand observation of human material. Dr. Ernest Jones expresses it sagely when he declares: "But a psycho-analytic conscience tends to be more unsparing in the criticism of its owner, as it is more sparing in that of others." An admirable mating of science and humaneness.

We know now that the whole tragedy of human existence is largely beyond individual control. How shall a being know (there are no infallible signs) when to curb his ego and when to impose, that is, realize it? He must experiment. If he experiments, he will make mistakes. His mistakes will be called lapses from the moral standard. Whose moral standard? Certainly not his own. He is still developing his code of behavior. We are learning to look upon a person of rigid morality as spiritually dead. Why punish or ostracise a youth whose splendid vitality impels him at many hazards to discover for himself life's buried significance? What other inducement is there for continuing to live richly, deeply, except the knowledge that life becomes pregnant with purpose only as one experiments with its amazing potentialities? The beginning of intelligent conduct is the desire to violate superimposed codes. To be as moral as our ancestors (and no more) is to be as blind and bungling and uncreative. *Morality evolves by denying the validity of antecedent moralities.* Hence the inevitable tendency of rationalist ethics to push the mind out of its old moorings into the wide profounds of what may be significantly called supermorality. Supermorality is primarily interested in the expansion of human personality. Three types of thinkers represent the super-moral attitude to life. Psycho-analysts, playwrights, anthropologists. Will an analyst turn a syphilite from his door because the latter has sinned? Will a dramatist hate his villain and dote on his hero? Will an anthropologist throw a moral fit because the human types he investigates (like the Chuckchees or Kwakiutls or Negritoës) happen to support standards of conduct strikingly unlike his own? The psycho-analytic doctor is super-human—in his capacity as doctor. He probes causes calmly. He diagnoses impartially. He spends his talent on suggestion and analytic therapy: on counsels of wisdom. Suppose he turned priest and puritanic persecutor. What an incredible attitude for the experimenter with life! So too the dramatist. He is a lover of life (philosophically). His interest is boundless. He penetrates the depths of passion and without spite or malice (or personal moralist bias) reveals what he there sympathetically discovers. His business is in a real sense psycho-analytical. He too probes and diagnoses the ills that afflict man and he succeeds by compassionate appeal to our fund of common sense in making us, however reluctantly, realize the common ties that underlie our common humanity.

Suppose the dramatist turned priest and rigid moralist? What would the consequences be—for good or evil? We should never behold anything profounder than melodrama! Melodrama is popular to the extent that it distorts the realistic truths concerning good and evil by a fake (that is, romantic) presentation of their white-and-black rôle in life. For melodrama neither uplifts nor enlightens nor diagnoses nor deeply probes the maladies that molest the human soul. And the anthropology that is properly conjoined with psycho-analysis became an honest science only a few years ago when capable, disillusioned minds set to work to eradicate our vainglorious pride in our self-complacent (and mythically-grounded) superiorities. The hyperbolic tales mischievously retold by curious travelers to far countries, most of them thickly prejudiced priests—all morbidly moral men—were reexamined skeptically and critically. The result was a rejection of the stiffly moral attitude toward other groups and the adoption of the super-moral attitude (the humanist attitude, if you please). "Superiority" and "inferiority" as moral epithets were wisely cast out as utterly misleading differentia. The larger view was substituted: the conduct of a group was to be judged, evaluated sympathetically, by ascertaining the group's system of values. The American school of Franz Boas deserves a high credit for this scientific and humane conception of research among different-minded types. When we seek to understand folk in terms of their own familiar social psychology, we are behaving not only scientifically but also humanistically. Psycho-analysis happily reaffirms the wisdom and soundness of this approach to psychologic realities. We come not to judge haughtily, but only to appreciate wisely. Such an attitude is vastly different in its psychological (and therefore in its ethical) bearings from the conventionally snobbish "moral" view; from its acceptance there emerges a whole code of new and liberating values. This new code I term supermorality. Its differentia are a love of wisdom, an honest desire to understand humans as they are, a scientific spirit of fellowship, sympathy with pain, an experimental attitude toward life. A psycho-analytic philosophy of behavior.

It is necessary to include a footnote on the ethics of loyalty before summarizing more adequately the nature and value of our unconventional code of ethics, alluded to as super-morality. Super-morality can't afford to endorse the narrow loyalties of men.

That concession would devitalize it. It is not difficult to understand why exclusivism is a very human need. Man is not at home in the world-at-large. He is tormentedly ill at ease. Only by losing himself in a herd does he contrive to enjoy life. That is, the hours filled with clamorous delights are the hours when he "lives." Marooned on the sullen shores of solitude, he experiences the pains of aloneness: his nerve fails him, his brain sags, his outlook grows bitter. Solitude affrights man. For in solitude the mind is face to face with vastness; a vastness that is inscrutable and awe-inspiring. In the presence of such overwhelming forces, man does not feel quite at home! Loyalism is the human discovery that togetherness is the first law of life. That necessitous law of social life is loaded with mischief. Not content with the easy co-minglings of workaday life, man strengthens his grip on existence by building special loyalties which he proceeds to characterize as exclusive, unique, superior, different. For the integrity of these allegiances he will fight hard and passionately. Loyalties afford that expansion of self-importance which delights the envious heart of man. All intense loyalties are caste-tainted, inevitably hostile to candor and truth. All intense loyalties are brazenly snobbish. People feel distinguished only when they are distinctive. Loyalty yields the thrill of self-importance; and is therefore indispensable to human development. The problem is one of intelligent limits. How much loyalty is good for character? How badly will an excess of loyalty blight character? Perhaps we can arrive at a reasonable delimitation. Common wisdom will ratify the following discriminations: Loyalty is demoralizing when symbol is more dear than thought. Loyalty is beneficial when the symbol is the changing emblem of thought. If a man finds that loyalty to an institution—fraternity, church, school, state, family—is so spontaneously passionate that any condemnation or criticism of its tenets evokes his impulsive opposition, he may as well recognize the fact that his loyalty is a superstition, immeasurably dangerous to freedom of thought (and that expansion of the human personality which all significant life should favor). From a rationalist standpoint, our test is perfectly fair. That's why it may sound foolish to the zealous loyalists who, for the sweet recompense of surety, will volunteer their whole-hearted, unquestioning allegiance. But the terrible penalty of partisanship is intellectual inadequacy and spiritual blindness. Loyalties thus fortify

fied by privileged security remain impervious to reason's entreaties. Hence the duty of rationalists to oppose the tyrannies of partial-allegiances. Any loyalty that denies the utility of skepticism is bad. Loyalism approves and sanctifies the latent snobbishness in the human race, its struggle to achieve caste-consciousness. How shall we tame the passion-for-exclusiveness? None of the types of ethics we have thus far discussed is equal to the task of humanizing and rationalizing man's conduct. There remains the ethics of humanism as a fruitful alternative.

That society is most excellent which can boast the greatest number of critical thinkers. Paradoxical as it may appear at first blush, critical thinkers are the true humanists. Let the reader recall the greatest critical thinkers from Socrates to Freud and he will note the common denominator of *sensitiveness* to life, more especially the life of understanding. And without the unflinching pursuit of wisdom, there can be no hope of amelioration. It is the critical thinkers, who in behalf of greater freedom and fuller life, courageously uncover the suffocating insincerities of the home, the clap-trap, rah-rah, enthusiasms of the school, the fife-and-drum chauvinisms of the state, the misleading make-believe of the special camaraderie, the smug and sleek delusions of the church, the absurd pretences of the ego. By deriding, analyzing, and wisely undermining self-complacency, critical thinkers do effect an expansion in human sympathies. Such broadening of the sympathies (purchased at the cost of a few flimsy fool's-paradises lost) is the first requisite of humanist conduct. Humanism is the essence of that super-morality already alluded to. When, through the process of disillusion, a thinker arrives at the conviction that what humans above all other things need is an insight into their buried inner life—the life of sacred faiths, passionate prejudices, moral confusion, instinct's vagaries, intellect's illusions—and accompanying that conviction is the desire to pursue truth whither it may lead—such a thinker is ready to take the vow of the humanist. The humanist will know that his primary task is the analysis of conventional morality in all its forms, the revelation of its life-denying elements, the illumination of its contradictions, its primitive origins, the futility of its taboos and inhibitions and pretences, the need of a creative morality promising liberation and expansion to the too long-suppressed human personality.

Brow-beating ethics inherited from theologic days must be ban-

ished from the pulpit and the home and the state. If virtue be in truth superior to vice, it must establish its claim by the scientific method of demonstration and verification in human affairs, not by the brute method of persecution. To the conventionally moral folk we may somewhat sharply say: How dare you foist your sham superiorities upon those whose unlike behavior you have willfully and ignorantly disqualified yourselves from judging sympathetically? By your original sin of ostracism and exclusion, have you not, in malice, cut them off from your sympathies? Is there not an amazing impudence in the conduct of persons who believe they can succor and "redeem" those very humans whom they have in the moral premises condemned and outlawed as inferiors? Who can doubt it longer: is there not in all stereotyped morality a certain inherent duplicity? Maximum glorification for oneself (Heaven); maximum damnification for the other fellow—the *out-caste* (Hell)?

The humanist humbly assumes that the behavior of "wrong-doers" is on the whole neither better nor worse than the behavior of the generality of mankind. Thus, sincerely dedicated to truth, he must renounce the whole pernicious code of conventionalized morality as essentially theatrical and melodramatic and duplicitous, the arch-foe of man's true felicity. The humanist will not perpetrate the inhumanity of sitting in superior judgment upon his erring fellow-men. Like the anthropologist he will study various codes of conduct under varying traditional environments. Like the psycho-analyst he will probe the inner life of man patiently and sympathetically. He will understand what Prof. Boris Sidis means when he says: "The true education of life is the recognition of evil wherever it is met." In behaving thus humanely and analytically, the humanist will have accepted the philosophy of supermorality. For humanists are lovers of wisdom, friends of mankind, diagnosticians of disease, healers of broken souls. But especially lovers of wisdom. "I cannot understand why Wisdom, which is, so to speak, the sediment of everyday experiences, should be denied admission among the acquisitions of knowledge" (Freud).

Supermorality is the honest ethic of honest analysts. Under its inspiration, to paraphrase a subtle sentence of Bergson's, the good life is transmuted into a piece of high Art.

In his interesting book, *The Freudian Wish*, Prof. Holt con-

cludes his analysis of human behavior with the dictum: "Ethics is solely a question, as Epictetus so long ago said, of 'dealing wisely with the phenomena of existence.'" Wisely! In that one momentous word is summed up the futility of conventional morality and the liberating promise of psycho-analytic morality.

## ANOTHER COMEDY OF ERRORS

By S. DANIEL HOUSE

### PART ONE

In going over the typed manuscript of the book I have been writing on Education And Life, I have discovered the following illuminating errors of my typist. I shall not clutter this essay with circuitous interpretation and heavy misinterpretation of the errors in question but simply note down for the reader's delight (and confusion) my own brief hypotheses.

#### Original Context      Typist's Version

##### 1. *crazy quilt.....crazy guilt*

Reference: If mental development could be pictorialized it would look like a crazy quilt.

#### Hints and Queries

(a) Typographical error, accidental "causeless" slip; easy confusion of q and g.

(b) Expression of her personal opinion of the nature of the mind in general or of my mind or her own.

##### 2. *But Nature.....Nut Nature*

Reference: Discussing incest and the home and indicating that psychologic aversion, not self-control, is responsible for "purity," the sentence then read, But Nature never intended sexual frigidity to rule all animate life.

(a) Confusion of first letter of first word with first letter of second word. Slip of the machine.

(b) Expression of her secret opinion—that Nature is a "nut" to operate in so many queer ways.

##### 3. *For Knowledge can invent*

'For knowledge *cannot* . . .  
Reference: For Knowledge can invent and justify wickedness.

(a) Clash of her inherited religious belief with my own (a more atheistic critical conviction).

(b) Expression of her bookish belief that knowledge is virtue.

4. *believe themselves*

*behave themselves*

Reference: When pessimist philosophers believe themselves to be like unto their insignificant fellow humans.

- (a) Simple-minded people think more easily in terms of behavior than of belief. Their way of "looking" at great men is made graphic by comparing their *behavior* with the behavior of more insignificant fellows.

- (b) Her conviction that pessimism is the philosophy of a life evilly lived.

5. *Greek Culture..Freak culture*

Reference: The invaluable contribution of Greek Culture to our fund of wisdom is the Spirit of Critical Thinking: a rationalistic trend of mind. That's precious. For, possessing a critical mind, most other good things shall be added unto you.

- (a) Her honest opinion of Greek culture after a reading of my criticisms.

- (b) Her own deep "intuitive" low-brow attitude toward culture.

- (c) Her desire to express her judgment of my notion of Greek culture.

6. *intellectual ..... ineffectual*

Reference: History in its intellectual aspect. . . .

- (a) The error may reveal her profound knowledge of the miscarriage of pure reason.

- (b) Mere confusion of sound-effects.

- (c) Wisdom out of the mouths of babes and sucklings.

- (d) A criticism of her school history course.

7. *bedroom ..... bedworn*

Reference: Bedroom morality.

- N.B. Too many interesting possibilities. Suggestions too personal.

- (a) Both statements mean the self-same thing if one puts justice in quotation marks. (Justice *so-called*.)

- (b) Careless omission of the prefix, due to haste.

- (c) Clever satirical comment on justice (as we know it).

- (d) Invention of a paradox.

- (e) "Pure" misunderstanding.

.

9. *Janus-faced . . . . James-faced*  
 Reference: Truth is Janus-faced (N.B. In the very act of re-typing, the same error was repeated).
- (a) Ignorance of the allusion to Janus.
  - (b) Misreading of my poor long-hand.
  - (c) Belief that the truth was twisted by James.
  - (d) Any other hopeful explanation!
10. *detective . . . . defective*  
 Reference: detective version . . . .
- (a) Personal opinion irrepressible.
  - (b) Hasty misreading.
  - (c) A hint to me to rejudge the version.
  - (d) Typist's "malice."
  - (e) Sub-conscious flirting with detective-story plots.
11. *Too good. . . . good enough*  
 Reference: What is good enough for me is too good for you.
- (a) Parrot repetition of the familiar conventionalized ethic of reciprocity.
  - (b) Rebuke to me for appearing "upnish."
  - (c) Personal attitude revealed to prove her pride and equality.
12. *teats . . . . feats*  
 Reference: Teats of life . . . .
- (a) Ignorance of the correct word.
  - (b) Shame of sex-consciousness.
  - (c) Aversion to the animal suggestion.
  - (d) Rebuke to me for thinking of women as cows whereas I should be thinking of their achievements!
13. *unpremeditated. . . premeditated*  
 Reference: unpremeditated woes.
- (a) Personal disagreements: she believes our woes are pre-meditated.
  - (b) Careless error of haste.
  - (c) Rebuke to me for exonerating people from their self-imposed responsibility.

14. *unsatisfactory . . . satisfactory*  
 Reference: In relation to Wm. James' definition of the true as ideas that help us to get into satisfactory relation with other parts of our experience;—I was trying to condemn the definition as a blanket-justification of the status quo, with its "satisfactory," habitual, privileged relations. I called James' definition unsatisfactory.
- (a) Slip-shod typing.  
 (b) Illegible long-hand.  
 (c) Philosophic disagreement.  
 (d) Something too "deep" for analysis.  
 (e) Utterly unmeaning.
15. *impossible . . . . . possible*  
 Reference: If a thing is impossible what good can it be to the perceiver?
- (a) Clever, cynical perversion of my statement.  
 (b) Revelation of her own difficulties in realizing even the possible.  
 (c) Simple inexplicable error.

There are a few more cases of errors I shall report as of interest to the psycho-pathologists of everyday life! . . .

I had read John Dewey's article in the Atlantic Monthly (Feb., 1916) under the title, "On Understanding the Mind of Germany." Three months later I had occasion again to refer to it. I consulted the catalogue at the N. Y. Public Library (Economics Room) and when I fetched out the card, it read: On Misunderstanding the Mind of Germany. I tried to trace the card to its indexer but the pursuit led nowhere. At any rate, one may ask whether the falsifying card had been inserted by a German librarian who did not approve of Dewey's analysis, or by a pro-German who disagreed, or by one whose hatred of the Germans made him quite certain that Dewey had not been sufficiently critical of the German mind, or by an employe who knew nothing of the article as such but simply assumed that our American professors did not, in fact, could not, understand the German mind, or—? . . .

In his article on "The Rights of Small Nations"—the title is a clever misnomer—printed in the New Republic (1916), the distinguished young writer, John Reed (or the printer or the editor!) made a bright blunder, intentional or chance: "I know that only

a very unattractive girl could fail to make a living in Bucharest, where they boast more prostitutes to the square *male* than any other city in the world." Was the author of this "slip of conscience" betraying the ethics of the male, the bearer of the "double-standard"? Was he trying to assure the virtuous misinformed that "square" males are better acquainted with prostitutes than a sham ethic of conventionality ever encouraged the world of respectability to acknowledge? Interesting speculation! . . .

When George Brandes visited America (in 1914), he lectured one distinguished evening (in execrable English, be it confessed) on Shakespeare, of course. Brander Matthews, the presiding deity, had the honor of introducing the erudite Dane. Now take note! Twice in succession Professor Brander Matthews committed the blunder (slip of the tongue) of saying Dr. Ibsen in lieu of Dr. Brandes. The audience was twice convulsed with laughter. How explain the error? Had Brander (note the similarity to Brandes!) been comparing himself sub-consciously, as a critic, with the world-famed Brandes? Had he been thinking of the honor of being a Brandes, greatly befriended by Ibsen, the Master Playwright-Technician? Brander, dear old soul, had aspired to achieve two great objects in life, in neither of which did he attain a conspicuous success. In sober truth, he has positively achieved an ignominious failure in the one ambition, and only a passing-fair notoriety in the other. As playwright, Brander M. has produced nothing memorable. As Technician, he has become a well-known professor, *teaching* the technique of an art he has never vitalized. Perhaps the pathetic repetition of Dr. Ibsen is a replacement-complex, compensating in day dream, in the full light of theatric publicity, for the twin frustrations the real Brander has experienced *off the stage*. The error, therefore, hints at two processes: One, the desire to be known as the equal of Brandes in ability and in distinction (Brander . . . Brandes!); two, the deeper desire to enjoy the long repressed emotion of unrequited genius. *Great as Playwright*—why is the world so tardy in its appreciations? Even Ibsen had to suffer neglect and derision until late in life! *Great as Technician*, Dr. Brander M. would prove to a scornful world how like Ibsen's his genuis in reality would yet rise to be. This repressed twin-wish masks the replacement-complex al-

ready alluded to. Brander M. for a delirious moment realizes his deepest self by merging his personality with the two great men who best represent his unsung buried talents!

In "Contemporary Portraits," Mr. Frank Harris relates a pointed tale that will delight all students of Freud (in his lighter mood). The story speaks for itself, psycho-analytically! . . . "When I sent Verlaine his check he used to reply in a letter thanking me, and at the end of a month or so he would write me another letter saying he hoped I liked his poem, and would I send the money for it to the above address. Of course I wrote to him saying I had already sent the money and held his receipt for it. He wrote back admitting the fact and excusing himself, saying he was so hard up that he liked to think he had not been paid. Of course I did what others would have done, and sent him more than I owed. There was something of the wisdom of the serpent mingled with his childish frankness.

"Suis-je né trop tôt un trop tard?  
Qu'est-ce je fais en ce monde!  
Oh, vous tous, ma peine est profonde:  
Priez pour le pauvre Gaspard.

"He recited the verses perfectly, bringing out all the pathos of them, while marking the rhythm with a slight beat of his left hand. A silence as of unshed tears followed, and in the silence he repeated the last verse again, as if to himself, slowly, sadly, and then suddenly his mood changed and in the last line he substituted payez for priez, smiling at us the while mischievously. Of course we were all too eager to pay for this poor Gaspard. . . ."

## PART Two

N.B. This list of interesting errors is presented without explanation, merely as a revelation of Freudian law beautifully at work in the un-self-conscious mind. They were made by the typist referred to above while she was typing my essays embraced in "The Pulse of Modernity." It is only necessary to add that she is a young woman without formal education, fairly well acquainted through type-writing practice with many of the ideas in the work. Her errors in every case are meaningful (not trivial) ones!

Context and Error	Original Expression
1. At the outbreak of the war, the European Governments <i>besmirched</i> the young soldiers to "marry" before leaving for the "front" .....	<i>beseeched</i>
2. There's the vicious <i>life</i> that must be scotched .....	<i>lie</i>
3. Faith is mysticism .....	<i>in</i>
4. Scholarship is expected to be something <i>impossible</i> and aloof .....	<i>imposing</i>
5. Ascetic <i>selfishness</i> .....	<i>selflessness</i>
6. A socio-political metamorphosis is everywhere <i>fomenting</i> .....	<i>fermenting</i>
7. Faith was omnipotent because knowledge was <i>omnipotent</i> .....	<i>impotent</i>
8. By <i>no</i> means let peasants have their fill of delight and prurience and scandal-mongering .....	<i>all</i>
9. To forgive calmly and <i>passionately</i> as wise men do. <i>dispassionately</i>	
10. . . . a gnawing dread that a judgment day is awaiting us (here or hereafter). What then shall we say of our <i>detected</i> duplicities ? .....	<i>undetected</i>
11. What difference is there between a prejudice and a conviction? A prejudice is an <i>analyzed</i> habit of believing.. <i>unanalysed</i>	
12. "Where art Thou, God, these torn and shattered days? Where is Thine excellent wrath, Thy powerful word? Still—Thou art Still— <i>important</i> and absurd .....	<i>impotent</i>
13. Flattery soothes incompetence. Criticism braces <i>incompetence</i> .....	<i>competence</i>
14. "It <i>is</i> difficult to be brilliant when one has no respect for anything" .....	<i>is not</i>
15. We <i>thrive</i> in a vacuum .....	<i>thrill</i>
16. He would have his own sisters regarded as "pure"; inwardly he can't <i>keep</i> regarding them as virtuous .....	<i>help</i>
17. What shall be our attitude toward the private commercial <i>welfares</i> of Capitalism .....	<i>warfares</i>
18. Logic can coerce the "intellect." It cannot <i>give</i> the sentiments .....	<i>move</i>
19. . . . foreshadowed in earthquaking <i>lovements</i> .....	<i>movements</i>
20. Those of us who know the tragic <i>errors</i> of the White Chapels, the East Ends .....	<i>terrors</i>
21. "Scientific" philosophy itself is a marvelous consolation,—to its propounders. Why aren't they more generous in their <i>conclusions</i> .....	<i>inclusions</i>

22. (Shaw's Jack Tanner speaks!) "I know perfectly well that all this about her being a liar and a bully and a coquette and so forth is a trumped-up moral indictment which might be brought against *nobody*." ..... *anybody*
23. (Same passage in "Man and Superman.") "We all lie;—we get as much rent as we can out of *the* powers of fascination." ..... *our*
24. (Quoting G. K. Chesterton on Politics.) "... Thus that sympathy with the small and defeated as such . . . is not a *useful* sentimentalism at all." ..... *useless*
25. Everyone knows that our educational system is wasteful, *purposeful*, antiquated ..... *purposeless*
26. (On Imperialism.) While waiting for the publication of the truth *for* those who know ..... *from*
27. A writer who leaves no doubts as to his meaning and message, merits our approval, especially if *he were* aware of his limitations ..... *we were*
28. Lying is *a* little resorted to when the conscious aim of the seeker is knowledge or understanding or even large reaffirmation ..... *(omit)* a
29. Don't you know why young lovers (or old), on the imminent brink of matrimony, pretend to a *black* and uneventful past ..... *blank*
30. The youthful intelligence is eager, self-assertive, combative, bright, and *almost* stimulating ..... *most*
31. Brave words to youth are like the smell of gunpowder to the tried soldier: his *marital* pulse is quickened ..... *martial*
32. Dogmatic Authority, with its masked *sanity* and refined *tyranny*, would collapse ..... *vanity*
33. Feminism is the living faith that women may eat of forbidden fruit without forfeiting their *immoral* souls ..... *immortal*
34. In misty reality (at church), one sees the woods of Dunsinane *loving* ..... *moving*
355. We may now rejoice with those women who have labored for woman's complete emancipation; like Ellen Key who has labored for woman's complete emancipation from marital *felicity* ..... *infelicity*
36. All those observable facts,—apropos of a sexualized, pathologized everyday life,—I put down as a preacher thundering at instincts ..... *not* (as a preacher)
37. Think of a face congealed in laughter haunting you on your *weeding* day ..... *wedding*
38. Thinking is itself a kind of halting faith in one's own mental integrity: a very blind, *disreputable* faith ..... *disputable*

39. God must have divined, with *immoral* chagrin ..... *immortal*  
 40. Common *chastity* is a sign of a dwarfed life ..... *unchastity*  
 41. Love, the Magi say, is the *greatest* healer ..... *great*  
 42. Knowledge,—truth,—is of slow unsteady growth, tentative,  
     syllogistic, large and imposing, quite unsuited to the fragmen-  
     tary and broken needs of the *passion* hour ..... *passing*  
 43. You would expect great men, arrived on the heights, to be  
     *insanely* modest and humble ..... *sensely*  
 44. "Everybody" meanly *accuses* sex-lust as the male-intention  
     *assumes*  
 45. (In reference to Freud's tribute to his own honesty) "As often  
     as I attempt a distortion I succumb to an error or some other  
     act, which betrays my *honesty*, as was manifest in this and in  
     the preceding examples." ..... *dishonesty*  
 46. From the sanely *partial* pen of Mr. Brailsford, we get the fol-  
     lowing enlightenment ..... *impartial*  
 47. The duplicities of modern statecraft have known no *safe*,  
     bounds ..... *sane*  
 48. We want time, plenty of time, in which to achieve a large  
     self-sufficiency. Does this sound selfish? We don't know  
     how to be more *selfish* at present ..... *unselfish*  
 49. How many are critically conscious of their *enchanting* illu-  
     sions? ..... *enchanting*  
 50. (On memories...) ... How much *stupid* information does the  
     average person remember for more than a very short  
     period ..... *studied*  
 51. (On Disraeli)... for he never seems to laugh or to chuckle,  
     however slightly, at his own *wits* ..... *hits*  
 52. Suppose we *dismiss* the profoundly metaphysical question: Is  
     a given bed hard or comfortable? ..... *discuss*  
 53. What interests do our *ancestors* magnanimously represent?  
     *senators*  
 54. For the sake of our intellectual honesties, let us rather assume  
     that the patriotic gentlemen of yore knew perfectly well  
     what specific advantages were to accrue to them from the  
     *cremation* of their property-haunted constitution ..... *creation*  
 55. (Among Questions and Criticisms of Freudianism.) On *sex-*  
     *control* ..... *self*  
 56. Institutions like the Church, State and School are *yet* seriously  
     concerned with your inner thoughts ..... *not*  
 57. The woman whose chastity was a fraud could stoop to screened  
     indulgences *unavoidable* to the finer woman ..... *unavailable*  
 58. . . . as soon as people lose confidence in the making of laws by  
     the legislature, in their *interruption* by the courts.  
     *interpretation*

59. I discovered before long that the easiest way to teach *disreputable* doctrines, was to avoid specific issues and to stress (as of pivotal importance) vague generalities ..... *disputable*
60. It is interesting to speculate on the probable course of development of our whole socio-economic life if our most supreme courts had consistently pursued the policy of championing paramount public welfare as against the aggressive *chains* of privileged private profit-seekers! ..... *claims*

Here endeth for the nonce our little comedy of errors.

One understands the more deeply and sympathetically what Dr. Ernest Jones predicates of the human mind: "We are beginning to see man not as the smooth, self-acting agent he pretends to be, but as he really is,—a creature only dimly conscious of the various influences that mould his thought and action, and blindly resisting with all the means at his command the forces that are making for a higher and fuller consciousness."

Also, we apperceive the profound relevancy of Freud's commentary: "I cannot understand why Wisdom, which is, so to speak, the sediment of everyday experiences, should be denied admission among the acquisitions of knowledge."

## SOME CONSIDERATIONS BEARING ON THE DIAGNOSIS AND TREATMENT OF DEMENTIA PRÆCOX<sup>1</sup>

By WILLIAM A. WHITE

With regard to the diagnosis of *præcox* I feel that we are on very uncertain ground. Kraepelin gave a masterly grouping and description of symptoms which, on the whole, has an unfavorable course and which we have agreed in a general sort of way to designate as dementia *præcox*. No one as yet, however, has been able to sufficiently define the underlying factor or factors which bind these symptoms together into a diagnostic unit. No one has been able to define the fundamental processes, the mechanisms which are at work, and of which they are the expression. Bleuler has more definitely made an attempt at a grouping of the symptoms along certain definite lines which indicate their relationship, but the whole matter is still, I believe, very far from our understanding and the problem will not be solved, obviously, until all of the facts, at all of the several levels, vegetative, neurological, psychic and social, can be brought together in a unifying synthesis. At present the facts are best resumed in a formulation at the psychological or better at the psycho-social level. In fact almost the only thing about which it seems to me we can come to agreement is that dementia *præcox* is a regression psychosis and that its general tendency is malignant. Regression, however, is such an all-comprehensive term, it includes so many symptoms that do not even suggest malignancy or *præcox*, that to have said that dementia *præcox* is a regression psychosis is to have said very little. If regression is the only fundamental character, When does it become *præcox*? and if it is not the only fundamental mechanism at work, What are the other mechanisms?

I am going to discuss briefly a suggestion as to the direction in which a solution may be sought. In the first place, I feel that regression is the fundamental, underlying mechanism which is responsible for the manifestations. Sticking entirely to the psychological level it seems to me that the whole picture of *præcox* can be adequately resumed under this concept. The symptoms are all manifestly either regressive in type, or else, as in such conditions as transitory manic states occurring in the course of a *præcox* psycho-

<sup>1</sup> Published by arrangement simultaneously in the American Journal of Psychiatry.

sis, they are efforts to escape from the regression tendency. The cause of the regression and what maintains it, I will not discuss. Now my proposition is, if you will accept *præcox* as a regression psychosis, that its malignancy is dependent upon two factors which, in their final analysis, may perhaps be the same. The first, and the less important, is the depth of the regression measured from the point of view of the individual's personal psychological history. The second is the inclusion in the regression process of archaic, that is, phylogenetic material.

A number of prominent symptoms in *præcox* can be explained on the basis of the depth of regression, either from the point of view of the person's individual psychological history or the point of view of the psychological history of the race. The prominent symptoms that can be thus explained are in the first place, the unpsychological characteristic of the symptoms; the fact that the productions of the *præcox* strike us as being quite alien to us in contrast, for example, to the productions of a manic-depressive psychosis. We are not able to feel ourselves into the position which the *præcox* patient occupies with relation to the world; we do not understand what he says; we do not comprehend the meanings of his symbols; he seems to us outside the plane of our experience. This is because his symptoms hark back to a period of which we have no recollection. They do not, as they so frequently do in manic-depressive psychosis, and in hysteria, go back and reanimate well organized experiences of early adulthood, adolescence, or youth, but they dip down still further and tap the ultimate sources of our psychic integrations and so are as different from psychological experiences as we know them as hydrogen and oxygen are different from water.

This same concept of the depth of regression also serves as explanation for the lack of insight of the patient, for his failure to recognize his symptoms as emanating from himself, his failure to recognize his own wishes, to appreciate the personal source of his symptoms. While the inclusion of purely personal material of very early infantile origin might alone account for these characteristics, this explanation is particularly apt from the point of view of the symptoms as possible containers of archaic material, and especially do the physical symptoms of *præcox* fit into this concept. The regression here is so deep that it has touched the very sources of energy which are ultimately to weave themselves into the psychic integration even at their organic points of origin, so to speak.

We see indications of this all through the symptomatology of the disease; we see manifest evidences of segmental over-domination, especially marked are the oral zone, in such symptoms as salivation; the anal zone in such symptoms as the very marked interest which these patients show in the functions of their lower bowel and their interest in feces and the functional disturbances of the gastroenteric tract; the skin area, which is so frequently the object of all sorts of special activities, rubbing, biting, picking, scratching, wounding, and of disorders, eczema, pruritides, pigmentation, atrophies, disorders of secretion; the muscle segments, in the symptoms of catatonia, *flexibilitas cerea*; the respiratory zone as seen in the development of pulmonary tuberculosis and various functional disturbances of respiration, delusions about the breath, the voice.

Such groups of symptoms implicating groups of organs and functions are expressed at all the levels, vegetative, neurologic and psychic and indicate that the regression has gone deep enough to unloose bits of physiological mechanism. Whether some of this material has to be considered as archaic or not is exceedingly difficult to say. I know no way by which archaic material can be definitely identified at the symbolic level, but it seems to me obvious that it must be there. Every psychological state must have an aspect due to the personal experiences of the individual, but must also have an aspect which is contributed by the experience of the race, and the two, while fusing, must be different. The gill arches of the human embryo, for example, belong to the developmental history of the individual, they also have an aspect which allies them with the early ancestors of the race. It would seem that their subsequent history depends upon which factor receives the most emphasis, that is, whether they are adequately integrated into the normal anatomical structure of the individual, become their proper portions of the hyoid apparatus, the thyroid cartilage, etc., or whether on the other hand they persist and because they are out of place and out of time, are pathological deformities, errors of development. Just so, for example, the psychotic, who can bring things to pass by thinking them so, harks back in his regressive tendencies to the infantile period of the all-powerfulness of thought. There was a similar period in the history of the race, and whether this tendency produces a benign or a malignant type of reaction depends upon which aspect, the individual or the archaic, that is the ontogenetic or the phylogenetic, receives the greater emphasis.

It may be suggested also at this point that the unanalyzable residual of unconscious material stands for, represents this phylogenetic rest, and in the last analysis, for the present at least, this may be our only criterion as to whether a given material is or is not functioning as archaic. For the explanation of such archaic material the services of the anthropologist and the phylologist must be sought.

As examples of material that would suggest archaic inclusions I will suggest delusions that certain bodily excretions, urine, feces, sweat, tears, contain elements of the personality: delusions of food, air and sound as impregnating material; cannibalistic symbols; water as a birth symbol: such symbols as fire as a libido symbol: mythological animals; certain delusions regarding the heavenly bodies, particularly the sun, etc. All such symbolic reactions belong to relatively infantile, more primitive ways of thinking and are to be correlated with the evidence, becoming abundant, of anatomical and functional abnormalities also indicative of defective development such as infantile genitalia, small circulatory apparatus, aspermato-genesis, status thymico-lymphaticus, vagotonia. The relationship it seems to me is quite evidently quantitative, whether it is also qualitative must remain to be seen.

You will see from my remarks up to this point that I regard *præcox* as a profound defect of biological adjustment, and I may say that I believe the anatomical evidence bears out this contention, although I recognize that there are many regressive conditions which we are unable symptomatically to distinguish from early stages of *præcox* which are comparatively benign in course, in other words that we must still resort largely to the unsatisfactory method of diagnosis by outcome. From this point of view you will see that I cannot regard many of the more radical claims to cure *præcox* as being well founded. We are confronted very largely in these patients with types of defect which under all the circumstances of their make-up and their environment, etc., are unassimilable. However, that much can be done seems to me an undoubted fact. The point that I wish to emphasize, however, is not this so much as the necessity for a reasonably accurate evaluation of the means and methods. A great deal has been said and written and done in recent years in the way of industrial and occupational therapy and many have come to believe, and this applies of course to the laity solely, that the be all and end all of therapeutics for the mentally ill is kindness, sympathy, and work, the work taking very largely the form

so familiar to you in the recent development of occupational therapy: basket making, bead stringing, leather tooling, modelling, needle work, toy making, etc.

It is needless for me to say to this audience that this is, to say the least, a naïve conception of psychotherapy. To suppose that a patient with præcox can be cured by being taught to weave baskets shows a wholly inadequate conception of præcox on the one hand and of psychotherapy on the other. However, with all the stress which has been laid upon work therapy in its various forms in recent years it is quite well worth while to attempt to lay hold of the energy which this tendency contains, to examine it, and try to discover if it has any usefulness and how it may be directed to best advantage. My own opinion is that all this industrial therapy has value, but that its value is very largely indirect, that nobody is cured because he is taught to decorate a vase, but that the individualizing of the patient, the centering of attention and interest upon his specific problems, the setting up of a wholesome type of transfer between patient and teacher, the starting of the flow of interest to outside realities, the socializing of his tendencies in useful occupations, are all factors of the utmost importance not only with reference to any given patient but still more so when multiplied many times, for they help largely to make the differences between the old asylum and the modern hospital with its entirely different atmosphere, its different attitude toward the patient and its necessarily different influence upon him.

An examination of these indirect influences of work therapy it would seem to me is now in order. We should by this time have passed the period of believing that it offers anything specific in the way of treatment and come to that period where it is recognized as an important adjuvant, its real results examined into, and its use regulated by an increased understanding of what it is actually capable of accomplishing. The old asylum offered very few levels for possible adjustment. It had its violent and disturbed wards; its wards for untidy and filthy patients; its wards for the quiet custodial classes and its good wards. The modern hospital with its occupational, vocational and industrial departments, its athletic, recreational and amusement activities, its medical, surgical and more direct types of mental therapy, and its mental hygiene social workers, offers innumerable more levels of possible adjustment each one of which may be utilized in a more or less specific way, under

guidance, by the individual patient, for working out his special problems and in which he may find the means for socializing his strivings. All of the various therapeutic methods are therefore functioning to bring about a more elaborate stratification of the hospital into an increased number of levels of adjustment and making for that state of affairs in which the hospital will present to each patient, no matter what his particular biological handicap, a possibility for the utilization of whatever creative tendencies he may have rather than offer him only the extremes of possible cure on the one hand or still further regression to the level of the disturbed and the filthy on the other. They represent a movement which can be taken hold of for the further and more elaborate individualization of the patient, for the creation of the means for getting at his particular symptoms and treating him instead of the group to which he has graduated by a sort of crude behavioristic self classification. Internal medicine has proceeded much further along this line of development than psychiatry. To treat the patient and not the symptom has long been its ideal and while theoretically the ideal of psychiatry it remains for psychiatry to make this ideal actual in practice.

## ABSTRACTS

### Jahrbuch für psychoanalytische und psychopathologische Forschungen

ABSTRACTED BY LEONARD BLUMGART, M.D.

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  13. Alcohol and the Neuroses (an answer to the criticism of Prof. Dr. E. Bleuler). S. FERENCZI.
1. *Investigations Concerning the Constancy and Variation of Psychological Constellations in Normal and Schizophrenic Subjects.*—Pfenninger took four male and four female attendants of the asylum where these experiments were made, all of them uncultured persons, and gave them "Jung's Association Test" of 100 words and noted the response, reaction time and reproduction, with all noteworthy

manifestations, such as restlessness, laughing, etc. Every week for eight weeks he repeated this test with the same stimulus words. Exactly the same procedure was carried out on six male and five female cases of dementia praecox. In addition he had a woman give the test to the five female dementia praecox cases. His paper is an evaluation of the results obtained from these experiments.

He found that the average reaction time, in the case of the normal men, slowly grew less up to the fourth experiment: at the fourth and fifth it rose slightly and then grew continually less, until the last experiment. In the case of the normal women, the diminution in reaction time grew very rapidly less, remained the same until the seventh, and then increased somewhat.

Pfenninger looks upon the length of the average reaction time as a measure of the resistance of the subject to the experimenter. Consequently the curves of the reaction time would give a picture of the course of the transference of the normal men and women to the experimenter.

The curve of the diseased men showed a marked similarity to that of the well women, while those of the sick women toward the male experimenter, showed them to be like those of the well men. It therefore seems probable that the dementia praecox there is a reversal of the psycho-sexual attitude toward the investigator.

Interesting and showing that chance did not play its part in this, is the fact that the curve of female dementia praecox patients, when tested by a woman, is like that of the normal woman when tested by himself.

Pfenninger also studied the psychological importance of the change in the reaction time, as between one series and another. This change in the reaction time is not dependent upon intelligence or education, but must be looked upon as an affective manifestation.

He found that wherever there was a long reaction time, there also he found great variability of response and variability in reaction time. A reaction that in the first or second series showed complex indicators, showed in the remaining series greater variability of reaction time than those that had no complex indicators.

If the reaction time in the first series is larger than the average, then one can expect a change in the succeeding series, and the longer the reaction the sooner the change will take place. The reaction time immediately preceding a change is usually above the average; where there is no change, the reaction time is below the average.

From all this he deduces that variations in reaction time in a series of tests can be looked upon as a new indicator of complexes.

In the second series of experiments, the associations revealed the presence of complexes more clearly than the first. Pfenninger as-

cribes this to the effect of the experiment, in that it produced greater emotional effect and a resultant diminution of apperception toward the word stimuli.

This paper is valuable in that it calls forth many new ideas and is a contribution to the value of the association method.

2. *Skin, Mucous Membrane and Muscle Erotism.*—Sadger points out that from infancy to childhood, up to the period that the genitals become the chief erogenous zone, the skin and muscles, and especially the mucous membrane, are more functionally active as erotic mechanisms, than the genital zone. Later they are used in the production of fore-pleasure. In daily life it has been noted that there is a relation between muscle activity and genital eroticism, the latter tending to diminish as the former is exercised. Wherever there is an opening in the body where skin changes to mucous membrane, one can say that there also is an erogenous zone. All these zones are rich with nerve and blood supply; their whole structure being such that Havelock Ellis has called them "secondary sexual centers."

Skin, mucous membrane and muscle eroticism usually manifest themselves together, but, there are cases of uncomplicated skin eroticism, such for instance Sadger thinks, are those heart neurotics who cannot stand carbonic acid gas baths, due to their enormous skin excitation. Hysterics undergoing a hydro-therapeutic treatment show marked deviations in their response to the water treatment. Either extreme heat or cold is best liked by them, dependent upon their individual sexual idiosyncrasy. The same is true of light, air and sun baths at which no doubt exhibitionism plays its part.

Sadger goes on to cite many examples of the part that hot and cold stimulation of the skin plays in the sex life of man, such as gentle stroking of the skin by the hand. General massage, says Sadger supported by the evidence of other physicians and his own observation, often is used for erotic satisfaction, for which there is not only modern but ancient Greek and Roman evidence.

Sadger then considers at length the erotic significance of tickling. In Patagonia tickling and coitus are called by the same name. Many women lose their intense ticklishness when coitus is regularly established and enjoyed, although there are enormous variations in this matter. He says that it is not only in Iceland that virginity of both sexes is deduced from their susceptibility to tickling. He further quotes Havelock Ellis on the subject and then considers the question of self tickling, showing that it is of frequent occurrence, especially among neurotics. He quotes from Simpson to show that biographically the sensitivity of the soles of the feet, knees and sides of the body may be due to their stimulation in the uterus, resulting in such movements of the fetus as to keep it in position most favorable for

labor. The hyper-susceptibility of the skin of the neck to tickling he finds frequently associated with an increased erotism of the nose and throat.

The slight tickling of children, and especially adolescent girls, results often in endless laughter. Sadger then relates two cases, mother and daughter, who in adolescence laughed continually. He ascribes this to their sexuality manifesting itself in skin and muscle erotism in the form of excessive laughter, often combined with passionate kissing and hugging. He has observed that these girls lose all this, including their ticklishness, as soon as they are married.

Another symptom that is closely allied to tickling is pruritus, both local and general. He points out that the local variety is usually found in the erogenous areas, such as vulva and anus, that it often appears at the menopause, is exacerbated by the warmth of the bed, and scratching brings relief tinged with sexual satisfaction. He quotes both Neisser and Kaposi's description of the behavior of patients with pruritus, to show that they are often the victims of a hysteria. In a footnote, however, he makes the important distinction between a congenital skin erotism that results in somatic change and is incurable and its psychic over-determination as a hysterical fixation, which can be cured by psycho-analysis. Sadger suspects that other dermatoses have a closer relation to skin eroticism, such as the acne of puberty, some forms of urticaria and eczema.

A most interesting part of the paper is then introduced by agreeing with Adler that the hyperesthesia is secondary to a fundamental hypoesthesia, which latter is dependent upon an organic inferiority. He then agrees in part with Babinski's theory, that hysterical stigmata are the result of either auto or external suggestion. But it was Freud and then Ferenczi who showed that the essential element in suggestion was "being in love." If then the physician, to whom the patient has transferred, by his examination seems to place importance on any portion of the body, he directs the patient's libido to it. When this happens after an accident, we can easily see the beginning of a traumatic neurosis. Furthermore, a severe accident is accompanied by a great displacement of affect, so that there is a quantity of free floating libido set loose in *statu nascendi*, with all its binding power in that state. Small wonder then that it should become attached in that period to man, woman or to portions of the patient. The completeness of this binding after the neurosis is established, is shown by the complete lack of sexual libido in all these cases. This sudden setting free of libido under varying circumstances, explains many symptomatic riddles. Hysterical hyperesthesia may be the result of the examining physician's supposed favoritism for any area or part and can only take place when the acute transference has taken place.

Sadger cites the case of a young man who had a traumatic neurosis, examined by four physicians including Freud. He showed a marked dermatographia four times, but a fifth examination by the railroad's physician, whose whole manner spelled antagonism, failed to elicit the symptoms! He also cured in the same patient a paralysis of the right leg in three days, simply due to his word being taken as authoritative as a result of the transference of the patient.

The high susceptibility of hysterics is due to their enormous demand for love which is always ready for an attachment. The reason it so often attaches itself to skin, muscle or mucous membrane, is that therein it is a repression to infantile sexuality. Thus Sadger explains the stigmata, basing their appearance on the congenitally hypertrophied eroticism of the skin, muscles or mucous membrane. There is no sharp line of demarcation between these three, in fact it is always an admixture of all three.

Dancing Sadger considers a form of muscle eroticism, not entirely free from skin eroticism. Eye and ear eroticism are lightly touched upon and such hysterical symptoms as are manifested in the functioning of the eyes and ears are sketched. He then compares the muscle, skin and mucous membrane eroticism with genital eroticism and shows that the former is more auto-erotic than the latter although no sharp line of demarcation can be drawn. Although the former is usually directed to the Ego and the latter more social in its object, one must not decry it entirely, for by its development it contributes to the highest development of genital eroticism.

Sadger goes on to show by anthropological and ethnological evidence the parallel development of the cultural state of man, and his sensitivity in the sphere of muscle, skin and mucous membrane eroticism. He also draws interesting parallels between the intellectual and erotic development of the child. He finally says: ". . . I expressly wish to declare that the highest development of civilization in man is dependent upon its (*i.e.*, skin, muscle and mucous membrane eroticism) continuation and development." He calls attention to the enormous intellectual work of the latter half of the nineteenth century and the concomitant spread of muscle eroticism throughout the mass of mankind in the form of sports, such as mountain climbing, swimming, gymnastics, rowing, tennis, golf, boxing, baseball, football, cricket, etc.

The paper closes with three contributions from patients that are replete with the mechanisms that form the subject of the article.

3. *Psychoanalysis of a Case of Foot and Corset Fetishism.*—At first fetishism was thought to have a special mechanism differing from perversions and neuroses. Later, Freud in the second edition of the "Three Contributions to the Sexual Theory," ascribes it to a peculiar variety of repression.

Abraham comes to the conclusion that a definite type of sexual constitution must be assumed to be the foundation of this form of behavior, one characterized by the abnormal strength of certain partial instincts. With this as a basis, the fetishism arises through the working together of two mechanisms, first, the repression of these partial instincts and their displacement.

The patient, from whose analysis Abraham draws his conclusion, was a young man twenty-two years old, who from childhood felt himself to be sexually different from his playmates. He had neither for male or female any sexual interest and masturbation aroused profound disgust. But, beginning with his fourteenth year he began when alone to chain himself up. In his fifteenth year he found himself fascinated by the elegant shoes of a ten-year-old boy. Soon he became intensely interested in the shoes of women; patent leather shoes with high heels had a special attraction for him. Not only the sight of the shoes but the thought of how uncomfortable and painful they must be, became sources of pleasure for him. Soon after this his interest in corsets began. When he was sixteen years old he laced himself tightly into one of his mother's corsets and wore it under his clothes. He preferred to read of travels or novels in which torture was practiced. All this is the limit of his sexual activity.

Abraham was sceptical of any therapeutic effect in this case. What struck him in this and similar cases, is the extraordinary lack of normal sexual activity. These patients had never gone beyond the autoerotic stage in their behavior; whatever of sex behavior beyond the autoerotic stage there was, took place in their imagination and only elegant shoes gave pleasure; ugly ones aroused disgust.

Abraham then goes on to show that although his actual sexual activity was small, the libido expenditure was normal but perverted, due to an early repression and fixation on an early sexual object and expended itself in looking and seeing.

This case further illustrates the theory, that other impulses are repressed in conjunction with the looking impulse, namely, the active sadistic and kaprophilic smelling impulses.

He believes that the union of these three, in the unconscious, through repression, form the characteristic background of fetishism. The analysis and history of his case shows the evidence upon which he founds this view.

Although the case was not cured by analysis, the patient's resistance to his "shoes fetishism" was very much strengthened. Abraham thinks that a long continued treatment would result in a cure.

He has had better results in those cases in which a neurosis was associated with a fetishism.

4. *Dream Interpretation and Insight into Human Nature.*—The main body of this paper does not lend itself to abstracts because it

gives the detailed associations and interpretations of Sach's dreams and a few from his friends.

It is all very clear and sustains the Freudian dream mechanisms completely. The whole paper is decidedly worth reading especially since the conclusions drawn are so important for every day life. Sachs, by implication, makes the interpretation of one's own dreams an important and necessary function for the understanding of one's feelings, thoughts and actions as well as those of others.

Both in daily life and in dreaming the activity of our actual wishes and impulses are found in part in the mechanisms, and drives our hidden infantilism. He who cannot uncover these infantile wishes cannot possibly understand why even the most intelligent of beings are at times impregnable to reason and at other times insist in the most persistent manner upon the fulfilment of apparently whimsical and trivial desires.

Dream interpretation has shown us that in addition to the attitude that we are conscious of in waking life, there is another which is determined by the pleasure principle. It proceeds upon the basis that everything that gives it pleasure it desires to possess and everything that causes it pain it gets rid of by any means irrespective of the laws of conscious life it may break in doing so. In the dream this is not accomplished without the interference of such complexes as shame, disgust, ethical and social laws. These, through their censoring, cause the wish to be fulfilled by symbolic means through the mechanism of displacement, substitution, etc. They also are the cause of the resistance in the work of interpretation.

Life thereupon is compared by Sachs to a rug with its two sides, the one (the unconscious) showing the figures distorted and with hazy outlines, the other (conscious life) clear and sharp; in both one can see the influence of the other. The unconscious wishes reveal themselves in symptoms, slips of speech, forgetting, etc., while in the dreams of the unconscious we see the effect of the opposing impulses built up during consciousness in the manifest content of the dream. Where the unconscious wishes dominate the conscious life we have the condition known as neurosis; its opposite can be seen in the terror dream where the forces of consciousness step in and stop the unconscious ones.

He who wishes to know the whole mechanism of man must approach it from both aspects, conscious and unconscious, waking and dream thought, infantile and real. The interplay of concepts from the conscious and the unconscious may vary one's dreams, thoughts and actions, but there is one constant factor that flows on in one form or another and that is the affect. Concepts change and give place to each other, sublimated forms of behavior take the place of infantile

ones but the affect goes on. It is therefore the one safe phenomenon from which one can proceed in one's understanding of human nature.

5. *Supplementary Remarks to the Autobiographically Described Case of Paranoia (Dementia Paranoïdes)*.—As a result of the stimulus of Jung's investigations that revealed how much in common there was in the mental processes of psycho-neurotic patients and the mind of the race in the production of myths, Freud calls attention to an example of this in the Schreber case he describes in the first half of the third volume of the Jahrbuch. On page 48 of that volume he tells of Schreber's relation to the sun and speaks of it as a sublimated father symbol. Schreber declares that the sun speaks to him in human language and thus declares itself to him as a living being. It was his wont to scold it, shout at it and to cause its rays to pale when he spoke loudly to it. Furthermore, that he can calmly look directly at the sun without becoming blinded. It is this latter delusion; to be able to look directly and undazzled into the sun, that contains the interesting analogy to mythology.

The ancients ascribed this power only to eagles as inhabitants of the high-heavens, had unique relations to Heaven, the Sun and Lightning. From the same source comes the story of the test imposed by the eagle upon his young. If they were not able to look at the sun without blinking they were thrown out of the nest.

Freud thinks there can be no doubt as to the significance of this myth. To the birds is ascribed a custom that is holy usage in man; namely, the Ordeal in use by large groups of people to assure themselves of the genuineness of their offspring.

A tribe in Tripoli who trace their descent from snakes, place their new-born where these snakes are; only those not bitten or who recover are true members of the tribe. All such ceremonies have their origin in the totemistic mental processes of primitive people. The eagle who asks his young to unblinkingly look at the sun, behaves as a descendant from the Sun and thus puts the eaglets through the ordeal that will verify their origin.

When Schreber prides himself that he can look at the sun he simply has reanimated his childish relationship to the sun and also confirmed our belief that the Sun is a Father Symbol. Freud quotes further productions of Schreber that support this view. Freud cites this as further proof of Jung's statement that the myth forming function of the human mind is not extinct but continues to act in the psychic productions of the neurotic just as it did in the minds of primitive peoples. He closes with the observation that "Having said that in the dream and the neurosis we again find the child with the characteristics of its mental processes and its affective life, we must amplify this by including primitive man as he is revealed to us by archaeology and ethnology."

*6. Experimental Contributions to the Psychology of the Psycho-galvanic Phenomenon.*—The material upon which Aptekmann founds her conclusions are a series of association experiments; first, for six weeks, once a week, she did an association test of 50 stimulus words, on four uneducated male attendants; secondly, using 25 words, she did the test daily for seven days. In both the same 50 or 25 words were used in each series of tests. In addition to the usual results noted, such as reaction time, etc., the galvanic deflection was measured after each reaction.

As far as her material was suitable, Aptekmann was able to substantiate all that Pfenniger had said (in the article which is abstracted in this number of THE PSYCHOANALYTIC REVIEW) concerning the reaction time as a complex indicator and the psychological significance of the change in the reaction time. In the daily repetitions she obtained practically the same result as in the weekly ones except that the reproduction of responses was readier.

The measurement of the psycho-galvanic reaction led to practically the same result by verifying the importance that changes in the reaction time have as complex indicators.

In the second part of the "Arbeit," Aptekmann wanted to determine the importance of the experimenter on the results of the experiment, and for that purpose Dr. C. G. Jung alternated with herself in giving a series of association tests and estimations of the psycho-galvanic reaction to six men and six women.

The experiments showed that the sex of the experimenter had a measurable effect but that the affective action of the male experimenter was the greater, which leads her to conclude, "That this series of experiments is an experimental aid to determine personality, not however of the subject of the experiment but of that of the experimenter; furthermore, it seems where the experimenters are of the same sex the social complex is the determining factor and where the experimenters are of opposite sex, the erotic complex is determining."

*7. "Symbolism of Awakening and Threshold Symbolism in General."*—In a number of previous communications, such as "Fantasy and Fable" (abstracted in THE PSYCHOANALYTIC REVIEW, Vol. V, 1918, p. 234) and in "Categories in Symbols" (Zentralblatt für Psychoanalyse und Psychotherapie, Bd. 2, Part 4) the author showed the possibility of dividing all symbol phenomena into: first, "material"; and second, "functional" categories.

In the first class, through the symbolic picture, the material of the mind, its content in thought or conception, is presented; in the second, the activity that the mind is performing. The transition from one psychic condition to another furnishes material for a discussion of the functional phenomena. The best example of this transition symbol-

ism can be found in the stage between awakening and sleeping and the reverse. Falling asleep, awakening and probably other psychic mechanisms that are comparable to a passing threshold, are the mental states and functions that the author believes are subject to an auto-symbolic process. The symbolism of awakening and falling asleep usually takes the form of a change of situation, a transition, or the entrance upon a threshold. The subject pictures himself as passing over a body of water, drowning, being disturbed, departing or arriving, opening or closing something, etc.

S. presents three groups of examples. The first group, the most convincing, are "simply auto-symbolic phenomena" observed in himself on going to sleep under a great variety of conditions in himself and his environment. The second group is composed of the end parts of dreams in which the process of awakening is clearly symbolized, and the third group, of such dreams and fantasies in which threshold phenomena other than falling asleep and awakening are portrayed.

Group I contains examples symbolizing a desire for further sleep or the desire to awaken. The conditions were morning on awakening but still in a doze. He begins to think about a dream he has had, and desires to continue and finish his dream, but finds himself approaching full consciousness, strives against this and has the following hallucination: "He is crossing a brook—has one foot on the other side, but withdraws it and considers remaining on this side." The author interprets "this side" as sleep, the "other side" as being awake. The brook is the threshold. Again he dreams that he has placed an object out of his reach, but he has fastened a string to the object so that he can pull it to him when he desires. In this dream the object signifies awakening, the string signifies attention or will, by means of which the dreamer can awaken himself at the required time. In another dream S. wishes to shut himself up in a room with many doors, but despite all his efforts some of the doors will not close. Here the locked room denotes a desired condition—sleep.

A 22-year-old woman with strongly marked sexuality reports to S. that upon awakening from a deep satisfying sleep she has the illusion of just having satisfied sexual desire. It seems as though part of her libido has fulfilled its needs, while the other part (representing the man) is loath to depart. This fantasy is a sexualization of the act of awakening. Sleep, her partner, refuses to be shaken off, although she herself feels satisfied (sufficiently rested).

Another example: In the evening on going to sleep, S. dreams he is walking on a country road which loses itself in the distance in a dark valley. S. interprets the dark valley as sleep which is about to envelop him.

He gives eighteen examples in the first group in which the change

in the condition of the sleeper is symbolized by such characteristic pictures as crossing a stream, sinking or diving into water, being disturbed, meeting and parting, departing on a trip or arriving from one, etc.

Group 2 is illustrated by but four examples derived from his personal experience, while fifteen are derived from the dreams of other people, all of which symbolize the process of awakening. Here S. presents the final fragments of dreams of which the preceding parts are not always known. For example, he dreams of parting with a group of people and entering his house, or again he is about to take the train to a certain place. We can easily recognize these symbolizations of the sleeping to awakening process. In another instance he is sinking into the snow; knows that he is about to die and resigns himself to his fate. Awakening is, in relation to sleep, a death.

On the other hand a certain woman reports to S. of walking across a stream without sinking in, and of reaching the other shore just as the train is pulling out. She has also had several dreams ending with the thought that she must go and cook—another symbol of transition. In another dream she is in the company of someone who wearis her. To her great joy she beholds her uncle coming and runs forward to meet him. In this instance sleep and consciousness are represented by two persons.

A man of S.'s acquaintance reports that he usually awakens as a result of dreaming that he is plunged into water. Also a jump into water usually saves him from an unpleasant dream situation. In such a case he does not always awaken, but sometimes merely passes to another phase of the dream.

Group 3 is illustrated by three examples, the first taken from Freud's *Dream Interpretation*, English translation of the third edition, 1913, page 176, in which the dreamer comes to a passage where a house-keeper, an elderly fat woman, is seated: "I try to avoid talking to her, but apparently she thinks I have a right to pass because she asks whether she shall accompany me with a lamp. I signify to her to tell her that she is to remain standing on the stairs, and in this I appear to myself very clever, for avoiding being watched at last." The house-keeper is the dream censor who allows the dream content (in the dream, the dreamer himself) to pass. The climbing up and down denotes the passing through various psychic stages.

The next illustration is taken from Th. Flournoy's "Des Indes à la Planète Mars." The book deals with a case of somnambulism in which the medium, Helene Smith, relates experiences in India or in Mars. On one occasion she feels herself without a body; she floats through the air until she finally finds herself in Mars. She then describes what she sees there.

8. *Concerning the Formation of Symbols.*—An important part of the work of the psychanalyst is the deciphering of symbols. Symbols which at first appear absolutely unintelligible often prove, upon investigation, to have the most intimate connection with that which they represent. The history of the interpretation of ancient myths proves this fact. Psychanalytic studies have shown the close analogy between the symbolism of individuals and that of the race, as manifested in mythology. Whether we are dealing with dreams or the symbolic acts of a compulsion neurotic, or a religious ceremonial, or mythical legends, we have in each case symbols which the human spirit has conceived, not voluntarily but as the result of inner needs. The symbol is thus defined as the *necessary representation*, under given circumstances, of a train of thought.

The mind which has formed the symbol cannot be aware at the same time of the thoughts represented by that symbol. At best it will have the feeling that such a group of ideas once existed. Similarly the race which creates allegories is capable of giving them merely a literal interpretation.

To understand a symbol one must have reached a phase of development higher than that of the mind which created the symbol. Those minds which are ahead of their times and can therefore see beyond the symbol, are never understood until a later period. In psychopathology the physician represents this higher stage of development; in dreams, the dreamer himself as soon as he awakens. In the case of a neurotic, the doctor simply leads the patient back to that more understanding stage from which his illness caused him to descend. As soon as the patient understands the symbols of his psyche he, as a rule, stops using these symbols. S. sets himself three questions: (1) what is the mechanism of symbol formation; (2) when does it go into action; (3) what is its purpose? If question one is understood, he thinks that the answers to two and three will follow from that knowledge.

The symbol never represents one single thought. It is the nucleus to which thoughts converge from all directions. S. disagrees with the Freudian school in that he does not believe that sexuality is an essential factor in the formation of symbols, although sexuality may and often does make use of the mechanics of symbol formation.

A study of symbols reveals another characteristic of their manifold determination. Another is their tendency towards obviousness, in contrast to the more abstract thoughts underlying them. This process is a part of the one Freud terms regression.

In the case of dreams, neuroses, or autosymbolic hallucinations, the symbol represents something which under normal circumstances could be easily understood, thought, or felt by the object. On the other hand mythological symbols represent thoughts over which the race is not yet

master. Dreams, neuroses, etc., therefore represent a withdrawal from reality while myths, sagas and philosophies represent effort of mankind to approach reality.

Philosophers, as for example, Plato, in their efforts to reach the truth, are wont to express themselves in symbols. They feel, but do not always clearly understand the underlying meaning of life. The poet revels in symbolism. Viewed from an evolutionary viewpoint symbolism appears whenever man seeks to grasp what is still beyond his powers. In reverse manner it appears whenever man descends from a higher level of understanding, as in dreams, mental disturbance, etc. This regression is not only a regression to one's childhood but to the analogous stage of human development.

Silberer regards as the essential condition for the formation of symbols (in normal as well as in neurotic phenomena, in individuals as in race psychology) an inadequacy of the power of apprehension in regard to a subject, or in other words an apperceptive insufficiency. Lack of capacity to apprehend depends not only upon intellectual weakness but also upon affective elements which prove strong factors in this incapacity. Apperceptive insufficiency may be due to (1) imperfect development (of a child, individual, or race) or to passing weakness (sleep, fatigue, etc.), (2) affectivity which, either through pleasure or pain mechanism, hinders the advancement of the idea or weakens the power of attention. Affectivity has not only this negative result but has the positive effect of turning attention toward the complexes from which it is derived, thus seeking to increase their value. The idea, thought, or affective complex then becomes the positive factor which under proper conditions, of which one is apperceptive weakness, manifests itself in the form of a symbol. In describing these processes S. gives one a clearer view of the mechanisms involved in such concepts as "the Censor," "Resistance" and "Regressions," formulating them more sharply and often expressing views at variance with the body of psychanalytic theory.

As an example S. quotes a dream analyzed by Dr. Ferenczi. A certain woman dreamed that she had wrung the neck of a little white dog. Analysis showed the dog to represent a hated sister-in-law. Here we find the conditions necessary for the creation of a symbol: namely, reduction of the apperceptive powers through sleep, and the repression of the idea striving for consciousness (that the sister-in-law ought to have her neck wrung). In this case the feeling of revenge which would tend to bring this idea into the foreground is overbalanced by ethical feelings, fear, etc. As a result, not the idea, but its symbol appears.

Symbols are of two types. The first occurs when the idea, unchecked by competitive ideas (affective complexes), forms a symbol purely on an intellectual basis. The second type occurs when the idea, in conflict

with other complexes, builds up its symbol upon an affective basis. Practically, however, all symbols are a mixture of the two types, in which one or the other predominates. In the first case, the idea appears in veiled form. In the second case, the idea is not only indistinct but displaced. Both types are the result of subjective necessity. But objective necessity predominates into the formation of the first type. He gives an example of the first type and uses the Ferenczi dream as an example of the second.

Having considered the question of what the symbol consists of, and what the necessary conditions for its creation are, S. now takes up the question of the purpose of symbolism. In the first place, this mechanism, during the course of intellectual development, is an approach toward the understanding of that which is not yet understood. Secondly, in the case of apperceptive insufficiency, due to weariness or sleep, it gives an inkling of the ideas or complexes seeking entrance into consciousness. Furthermore, this mechanism acts as a censor and, in the words of Freud, as a "guardian" of sleep. It also furnishes an outlet for affectivity even though the means of fulfilment be but a substitute for the original object of desire. In this part of the paper he shows how the differences between Freud on the one hand and Jung and Bleuler on the other are due to the former's teleological viewpoint, whereas the latter has the causal. Neither deserves to be emphasized at the expense of the other and either alone is a dangerous point of view in psychic matters.

S. then takes up the subject on which he has done so much investigation: the attempt to systematize the material from which the symbol is formed and the process of symbolization. The materials he divides into three groups:

1. The matter of thinking, ideas, concepts, etc.
2. The condition or activity of the mind, the ways and means of its functioning.

3. Somatic processes.

Symbol phenomena therefore fall into three categories:

1. Material phenomena, in which the content is converted into symbols.
2. Functional phenomena, which deal not with the material or content of the thought, but with the functional aspects of the mind. These aspects may be characterized by the ease, difficulty, weariness, joy, etc., entailed in functioning; opposition, defense, inward conflict, suppression, compromise, dissociation and the whole register of neurotic mechanism; transition from one state to another, as in falling asleep, regression, etc. Many of these processes are emotionally toned.

3. Somatic phenomena, feelings of pressure and of temperature, muscular, optic, or acoustic, sensitiveness, pain in the inner organs, etc.

As an illustration of the first type he cites the following hypnagogic hallucination:

Conditions: He is reclining, nearly asleep and is thinking about "transsubjective gültigen Urteile." He hallucinates a mighty circle (or a large transparent sphere) floating in the air and all humanity have their heads in it.

Interpretation: The organic relation of this hallucination to the idea in which it is portrayed is easily found. The validity of trans-subjective judgment strikes every one without exception: the circle goes through all heads. The validity must be founded on a common basis: the heads are all in a homogeneous sphere. Not all judgments are transsubjective, their bodies and extremities are outside the sphere, they are separate individuals on this world. The unity lies in the "transcendental organization" while the physical organization is different. The contrast is illustrated in the symbol as the difference between body and head: the head being the seat of the Spirit which sees and thinks, the body is the "accidental" physical.

The functional category is illustrated by the following:

Conditions: Just before falling asleep, the dreamer tries unsuccessfully to concentrate upon a thought. Resulting dream: He is ascending a slope. At each step he slides back, thereby dislodging débris. This dream presents, not the content of the thought, but the psychic weariness which it entails.

The following dream typifies the somatic category: The dreamer goes to bed with a burning headache. In his dream he sees a box of matches standing upside down (*i.e.*, with the match heads on the bottom). The match heads typifying his head (which contains a latent fire). The matches are confined in a box; his head feels as though it were enclosed between nailed boards. The matches are standing on their heads: the rush of blood to his head gives him the feeling that he is standing on his head.

These three instances are practically "pure" examples of the three categories. But in reality, S. asserts, there are no pure instances of each type. Into every phenomenon, whether it be in the realm of hallucinations, dreams, myths, etc., at least two of the categories enter. It is especially difficult to differentiate between the second and third categories on account of the emotional tone which characterizes each of these two groups.

S. concludes his paper with numerous examples of each of the three categories.

9. *Concerning the Treatment of a Psychosis.*—According to the history of the case (reported to Kerner in 1828), the patient was obsessed by three fixed ideas:

1. Doubt as to the reality of her husband and children. (She considered these, as well as other persons, mere apparitions.)

2. Expectation of and a passionate desire for a change in her being. (She heard voices insulting her; felt herself imprisoned and longingly awaited her freedom.)

3. Expectation of a superhuman being through which the change would be effected.

Through Kerner, a consultation was obtained with Frau Hauffe, the Seeress of Prevorst, who was being treated by Kerner, who said: "I feel her in the dream ring, but in an imprisoned, fixed condition. She must go deeper within this ring and there become freed, or, still better, must go out into the outer world. In the first case she will become magnetic and so more easily healed. In the second case she will become well immediately." The Seeress then prescribed certain "sympathetic remedies." Within a week after the beginning of the treatment the patient came to her husband and told him that she felt compelled to report to him that which had caused her condition and which she had never before revealed to anyone. As a result of her confession the disturbances passed and the patient returned from the dream world to reality. Her fixed ideas disappeared for the most part. Consciousness and apperception of reality were not as disturbed as formerly, at times there was doubt and she often heard insulting voices.

Upon the patient's questioning the seeress as to how she could forget the disquieting thoughts, the medium replied: "You will not forget them, but you will now see them with different eyes." A month after the beginning of the treatment the patient was cured, having diligently followed the directions of the Seeress.

The patient's psychosis was built upon a pathogenic complex. The second one of her fixed ideas shows an outward projection of her inward condition. This projection took a mythological form; that of the imprisonment or enchantment so characteristic of fairy tales. Unfortunately, Kerner has not furnished the history of the psychosis.

The Seeress intuitively realized the mechanism underlying the psychosis. Her ability to effect a cure was due to the faith which she inspired in people. While Kerner regards the cure as an example of magnetic or magic healing, we see in the medium an example of an efficacious faith. Through her belief in the Seeress, the patient felt constrained to reveal to her husband the underlying causes of her illness. This confession effected the relief. The medium concluded her treatment by enjoining upon the patient the use of prayer—a duty to which the patient was ordinarily opposed. The overcoming of this resistance created the energy necessary to conquer the residuals of the psychosis. In other words, the Seeress very properly made use of an "energy cure" to restore the patient to her normal condition.

10. *The Psychological Solution of Religious Glossolaly and Automatic Cryptography.*—This is the conclusion of the article begun in Vol. 3, Part I, of the "Jahrbuch." It was abstracted in full on p. 103 of Vol. VII of THE PSYCHOANALYTIC REVIEW.

11. *The Radical Treatment of Chronic Paranoia.*—(1) *Introduction, Sketch and Diagnosis of the Case:* This paper is a study of a case of

chronic paranoia of ten years' duration which has remained cured since 1910, when treatment was stopped.

The case is that of an unmarried woman of 53, with well-established delusions of persecution of ten years' duration. She came to the doctor for the purpose of curing her nervousness which she attributed to a struma, and thus putting herself in better position to handle her persecutors. She was astonished to find that the doctor knew nothing of her persecution. Upon being assured of this fact she related her story. She declared that she was being followed everywhere. She could recognize her pursuers by the signs that passed between them. Above all, they were wont to stick their tongues out at her. The cashier in the office where she was employed—"a real devil"—was the leader of the gang. The school authorities and newspaper men spied upon her every action.

The persecution had a foundation in that in her desire to live fully as a woman, she had had a liaison, a fact so many people would attempt to prevent at all costs. Society had cast her out, sentenced her to death so to speak.

She had formerly been occupied first as a teacher, then as a journalist. She first (1899) noticed the signs of persecution in a certain city to which she had accompanied her lover. Upon her return to Stockholm she realized that the same signs were known there also.

Bodily she was healthy except for the struma which appeared in 1906. In 1908 the uterus and right ovary were removed for persistent hemorrhage. Her family history revealed that her paternal grandfather was the illegitimate son of a count known as "Crazy X." This grandfather had a great number of children, both legitimate and illegitimate. In later life he became a victim of hypochondria. The patient's father was the result of an affair with a peasant girl. He was a gifted but eccentric man, who undertook one new enterprise after another. He was continually bringing lawsuits against others and constantly inventing things. All of the father's half brothers and sisters were abnormal, being either insane or psychopathic personalities. The mother's side showed nothing noteworthy. Of the patient's twelve brothers and sisters, five died young. The surviving ones all exhibited more or less psychopathic symptoms, were subject to phobias and hysteria of various kinds.

The patient's speech was logical. She appeared to be talented and to possess good judgment on all other subjects save her obsessions. Her megalomania was derived from the fact that she had been highly regarded as a teacher and a journalist. Beyond the emotion which the recital of her story aroused in her, she exhibited no extraordinary affectivity. She was able to continue her work undisturbed, the only result of her illness being querulousness in regard to her associates.

Bjerre diagnoses the case as chronic paranoia, according to Kraepelin's conception of the term.

(2) *The treatment:* Bjerre gained the patient's confidence by evincing not the slightest doubt of the truth of her story. His manifested interest in her experiences prompted her to relate in detail her entire history. It appeared that her father had always seemed a stranger to the family, a hindrance to economy on the part of the family. Nevertheless, she admired his talents and felt akin to him in her desire for constant change. For her mother she entertained the deepest love, for she was the factor to which she owed most of her happiness in life.

As a child she was given to fantasizing, as a result of which she could not always distinguish fantasy from reality. Later she indulged in day dreams. She got on well with her brothers and sisters; was especially devoted to a sister two years older than herself, whom she regarded as a protector. The sisters early made up their minds never to marry, but "to marry one another." At the age of eighteen as the result of a notice inserted in the newspaper as a joke, she began correspondence with an unknown man. This correspondence lasted for twenty years. Although during that time she never had met him personally, she felt herself so bound to him that she could not marry another. At the age of thirty-eight she met this man and discovered him to be not an ideal, but a most ordinary person, in love with her younger sister. Thereupon she became embittered not only toward him but toward the whole world.

At the age of twenty-three she became a teacher and continued in this profession for fifteen years. Although highly prized in this work, she felt that it was not her life work. At the conclusion of her romance with the letter writer she felt free to give up this work. Thereupon she worked on a newspaper for two years. She subsequently gave up this work also, in order not to be bound. For several months following her resignation she worked on various papers, in an insurance office, etc. During this time she came in contact with many people and traveled about considerably. She made friends all over, took a lively interest in everything, particularly in the woman's movement.

Most significant to Bjerre is the fact that the patient during the period of greatest development was bound to uncongenial work.

He thinks her dissatisfaction doubtless originated in sexual repression. On the other hand, desire would not have been so strong had her energies been directed toward congenial work. And what is more, she then would have been bound more closely to the outer world.

At the age of about forty-three she had sexual relations with a certain man. She never deluded herself into thinking that she loved him, but admitted that her conduct resulted from the wish to live a woman's life to the fullest extent. It was during the course of this affair that she began to notice evidences of persecution.

The doctor remarked that this patient never dwelt long upon any incident. Attempts to draw her out on any point resulted in incoherent

chatter. She declared that she had never thought with her intellect but with her emotions. Gradually the doctor succeeded in teaching her to concentrate her thoughts on that which she related.

The patient related an incident which occurred during the course of her liaison. One day she found herself next to a richly clad woman. She noticed that every man who approached this woman motioned to her with his tongue. Shortly thereafter the patient was horrified to see the same motions directed at her by men in the street.

Bjerre analyzed the situation for the patient; showed her: first, that what she mistook for a motion of the tongue was probably nothing more than a smile; second, that the notion that men were making advances to her was probably the result of the identification of herself with this woman. Throughout the entire analysis the doctor took care never to contradict her. He contented himself with saying that perhaps she had been mistaken. Upon being questioned as to any unpleasant associations with a tongue, the patient recalled having seen an insane man who was screaming and stretching forth his tongue.

Upon her return to Stockholm, at the termination of her illicit affair, she realized that her indiscretion was known. Everyone began to speak to her and to smile behind her back. Even her best friends shunned her. She declared that two newspapers had published articles maligning her. Upon investigation of these articles the doctor proved to her that they had nothing to do with her.

The patient related that her enemy, the cashier, had driven another employee to death (a doubtful fact); that he was now concentrating his energies upon the patient. Again the doctor suggested to her that she was merely identifying herself with the other woman.

The treatment had now continued on alternate days for seven weeks without any apparent result. The doctor became convinced, however, that doubt as to the actuality of her persecution had entered into the patient's unconscious mind. He, therefore, judged the time ripe to tell her that he had begun to suspect that her fears were groundless. He asked permission to confer with one of her "enemies" (her family doctor). The patient consented and awaited the result with eagerness. Bjerre, however, deferred his report to her. Finally, he told her that her supposed enemy had never heard of her persecutors and was convinced that no one thought or had spoken ill of her. The patient was speechless with surprise. The effect of this news paved the way for further suggestions on the part of the doctor. He no longer tried to convince her that she might be mistaken, but affirmed that she was absolutely mistaken. He went over every instance with her and showed her that his interpretation was in each case correct. He gave the patient little opportunity for speech. Instead of laughing at his explanations as she had been wont to do, she now listened in astonishment.

Soon thereafter she recalled an experience which had hitherto escaped her mind. In her eighteenth year she and her sister had secretly

visited a friend who was having a clandestine affair. The necessity for deception, in order to avoid discovery, had probably made the strongest impression upon the girl.

Another, and most vital incident, was that of a girl friend, accused of the murder of her illegitimate child. Although proved innocent, the friend was forced to leave Sweden, on account of the scandal that pursued her. The patient had always felt that such treatment was an insult to woman's right to lead her own life as she chose.

At this point the doctor finally succeeded in proving to the patient that for ten years she had been identifying herself with this girl. The necessity for secrecy in her affair, the fear of pregnancy, had resulted in the fantasy of persecution.

From this time on the patient showed marked improvement. An assurance from another enemy (formerly a close friend) that she knew nothing of the followers, removed the last stumbling block in the way of a complete cure. The patient thereupon began to renew old associations and to adjust herself to the outside world.

(3) *Discussion of the Case and the Treatment:* The old psychiatric terms, such as "distrust," "disturbance of apperception," will not apply in such a case. Bleuler is correct when he states: "We are . . . convinced that further investigation of most cases of paranoia will reveal: first, a constitutional disposition, and second, a chain of Freudian predisposing experiences. The constitutional predisposition will explain why just this person becomes a paranoiac. The Freudian complex must reveal why the particular critical experience has brought forth the paranoia, and eventually why the existing paranoia has become associated with this particular incident. The patient's family history reveals a constitutional abnormality. Bjerre's task is to show how all conditions resulted in the creation of the paranoia.

Freud has shown that repression, with its resulting projection, is characteristic of paranoia. This projection usually manifests itself in negative form; i.e., persons once loved, now become objects of hatred. Freud further points out that "what we consider the production of an illness, the creation of illusions, is in reality an attempt towards cure, a reconstruction," in other words, it is the patient's attempt to readjust himself to his surroundings.

In this case, the patient lived for twenty years in an ideal relationship. When this was shattered, she felt her connections with people and the world likewise severed. In her need for a renewed grip on life she turned to sexual intercourse. That this means of reconstruction brought her back into relations with people is shown by the fact that she was able to take a position and keep it during the ten years following.

The reconstruction was, nevertheless, an illusory one, the basis of which must be sought in the sexuality of the patient. The patient's biography reveals a strong sexuality, which was repressed during twenty

years. Sexuality remained fixed at a dream-like narcissistic stage. She believed herself in love with a man, but her disgust at the sight of him proved her to be in love with herself alone. This disillusionment caused her to turn again to masturbation, which she had abandoned during the twenty years. Bjerre suspects that homosexuality was at the basis of her attachment to her sisters and her women friends and that it inspired her protest for women's rights.

At the conclusion of her romance, she was in need of a love that would free her repressed sexuality. The hate that she bore her shattered idol and, in consequence, the whole world, remained unchanged. In fact, her return to the world of reality (through intercourse) made the feeling of hate appear more real. The new found world was then a world of hatred. As a result, the unconscious complex, built up about her persecuted friend, gained new life. The choice of this complex was effected, not only through similarity of circumstances but through her desire to emulate her friend in asserting woman's right to her own life. She wished to undergo similar experiences and persecution for the sake of the enfranchisement of women.

According to the patient's own words, she thought with her emotions. We have seen how, from childhood on, she lacked "a feeling for reality," which weakened her powers of apperception. When a conflict arose between reality and fantasy she would withdraw from the former. Therefore, her imaginary relations with her correspondent were the only possible fulfillment of her sexual desires; they furnished also the basis for a pathogenic process. As a result of this long withdrawal from reality, she had no feeling of reality with which to oppose the growing complex. Moreover, apperception of the outer world was now further diminished by the fact that her attention became concentrated upon her delusion. Thus she became a ready victim of paranoia.

Bjerre is interesting when he comes to the mechanism of the cure. The cure, he says, came about not only through the use of "analysis, suggestion, etc., . . . but above all the direct influence which the physician often unconsciously has upon the patient." "Unfortunately this belongs to those intangibles which do not let themselves be scientifically formulated."

(Abstractor's Note: Isn't that exactly what the study of human behavior by psychoanalysis is supposed to be able to do?)

(12) "*Alcohol and the Neuroses.*"—Ferenczi, in his article on "The Rôle of Homosexuality in the Pathogenesis of Paranoia," quoted military statistics showing the prevalence of alcoholism, and also neuroses and psychoses in the army at different periods. From these figures he drew the conclusion that a decline in alcoholism was accompanied by an increase in the number of neurotic and psychopathic cases.

Bleuler points out the fact that a more careful reading of the

statistics shows no such relation between alcoholism and neuroses. Moreover, he asserts, the small percentage of neurotic cases quoted during the period when alcoholism prevailed is due to the fact that neurasthenia was at that time little recognized.

(13) "*Alcohol and the Neuroses.*" (An Answer to the Criticism of Prof. Dr. E. Bleuler.)—Ferenczi answers Bleuler's criticism by stating that although he agrees with Bleuler in not placing much faith in statistics; that his conclusions were derived from personal observation and analysis. His experiences have led him to conclude that alcoholism is not a cause but a result of neuroses.

(Abstractor's Note: Both this and the foregoing paper are an indication that a knowledge of psychoanalytic theories of psychology do not prevent their owners from expressing views containing much affective drivel and in part determined by their own complexes.)

## BOOK REVIEWS

**PSYCHOPATHOLOGY.** By Edward J. Kempf. Published by C. V. Mosby & Co., St. Louis, Mo.

Dr. William A. White, to whom this volume is dedicated, in his recent "Foundations of Psychiatry,"<sup>1</sup> says that "psychiatry bids fair to become the great unifying medical specialty which emphasizes the necessity for a consideration of the organism as a whole in the most comprehensive meaning of such a concept, recognizing and giving proper weight to its heritage from the past on the one hand and appreciating, on the other hand, the nature of its strivings to become integrated with its fellows in the super-organism, society."

The present volume is a masterly contribution setting forth the detailed mechanisms of man's strivings for the satisfaction of cravings essential to life and happiness and the numerous types of disturbance that result from interference with the carrying out of these life reactions. Kempf has done this in a manner which is broad and free and powerful. The unity of the organism in its strivings towards definite affective goals, is a foundation stone of his presentation, the keystone of which, one might say, is to gain power and prestige with the herd. Hence moral values, in the large, are recognized as factors in the production of disease.

Disease in this book is seen as something essentially dynamic, processes are primary, names are but secondary. The "why" is much more important than the "what"—this latter, like fashions in clothes, is but a matter of a day or decade. Who but the few Garrisons know even the labels of yesterday?

Born into a world of reality the infant child must learn to master it or be mastered by it. Its early years of associative reaction with this environment are prominently stressed by Kempf. Here the principle of the "conditioned reflex" looms large as that by which the entire group of life's reactions will very early—even at times, it may be, intra-uterine—become fixed and inevitable as goals of craving satisfaction, to the salvation or damnation of the human being.

Nowhere in contemporaneous literature can be found so valuable a discussion of the influence of the family in moulding these early affective reactions. Even though it may seem that a certain over (?) accentuation of the influence of the father is portrayed, the real essential family situation as it makes for early models is told in not only a fascinating but in a convincing manner.

<sup>1</sup> Nervous and Mental Disease Monograph No. 32.

Man seeks for potency. He wants to be strong—ideals of beauty and good are but symbols of this striving. How the family influences, first in the narrow sense, then in the larger sense, of the social environment, hammer and shape and limit the individual in his conflict between affective gratification striving at different levels, in terms of autonomic (vegetative) and projicient (sensori-motor) functioning, is the next step in the author's argument, the crux of which he reaches in his excellent chapter on the "Autonomic Functions and the Personality." This latter chapter is a condensation of his monograph<sup>2</sup> which all students, not only of psychopathology, but of medicine should read.

Here one of the great values of Kempf's work becomes prominent. He has retained the language of general medicine, of biology and of physiology and so integrated it with psychological consideration that the terminological confusions are avoided to the advantage of all workers in the medical field. The general hypothesis cannot be entered into here beyond saying that Kempf emphasizes the essential interrelationships of the individual and the environment in the bringing out of emotional reactions in which the early conditioned reflexes play the chief rôle. This is a newer and more fundamental reappraisal of the James-Lange hypothesis, which including the building in of the conditioned reflexes and their unconscious annotations affords a powerful series of physiological principles. Here Kempf has correlated with fairly well established anatomical structures giving his discussion solidity and strength.

We should like to take up each chapter more exhaustively but this we must leave to the reader, expressing the general opinion that no work of recent years in its field has appeared, so well founded on biological realities, so well worked out on physiological principles, so richly documented upon case histories and rich material and so hopefully presented in its therapeutic aspect as this. It is entitled a work of psychopathology, but its field is larger than that for the intelligent and non-doctrinaire medical man. It is a fundamental contribution to dynamic pathology, which apart from quite minor crudities, is entitled to the highest praise and most intense study.

JELLIFFE.

**THE UNCONSCIOUS. The Fundamentals of Human Personality Normal and Abnormal.** By Morton Prince, M.D., LL.D., Second Edition, Revised. Published by The Macmillan Company, New York, 1921.

To the first edition of this work have been added Lecture XVII (The Structure and Dynamic Elements of Human Personality), and Lectures XVIII-XX (The Psychogenesis of Multiple Personality—The Case of B. C. A.).

<sup>2</sup> Nervous and Mental Disease Monograph No. 28.

This work of Dr. Prince comprises a series of lectures designed as a course in psychology for medical students to precede the courses in psychiatry and neurology. Such a course is highly desirable and it is about time that the medical schools should appreciate its necessity based upon the fact that there can be no adequate dealing with the sick individual as patient that does not take into consideration the personality make-up and arrange therapeutic devices accordingly.

As to the matter of the lectures. In the first place the term Unconscious seems to the reviewer to be used in a rather confusing, not to say unfortunate sense, despite the author's efforts to define it clearly. He uses the term subconscious generally to include what he terms the co-conscious, or "actual subconscious ideas which do not enter the content of the conscious awareness" and the unconscious, or "neural dispositions and processes" (p. x). Co-conscious phenomena are those long ago made familiar by the work of Janet and by the author in his excellent case reports, and by many others, and include the familiar phenomena of dissociated mental states, multiple personality, etc.

What is included in his concept of the unconscious, however, is somewhat more difficult to understand. He uses the term "to characterize that which is devoid of the attributes of consciousness" (p. 249). While the reviewer agrees with the author that it smacks of quibbling to object to the term "unconscious ideas" as involving a contradiction in terms "as we know well enough that the adjective is used in the sense of unawareness" (p. 250, footnote), still to speak of the unconscious in one place as "that which is devoid of the attributes of consciousness" (p. 249) and in another as "neutral dispositions and processes" leaves the reader quite confused especially as he also uses the term "physiological memory" (p. 229) and so seems definitely to confuse two disciplines, physiology and psychology. This confusion of physiology and psychology is still more apparent when in speaking of the "education" of a decerebrate dog he says "new dispositions and new connections may be acquired within the lower centers without the intervention of the integrating influence of the cortex or *conscious intelligence*" (p. 238).<sup>8</sup> Does he mean here the cortex or the conscious intelligence or does he mean that cortex and conscious intelligence are interchangeable terms? If the latter, then the implication is that of the cortex is a single organ with the function intelligence. Surely an indefensible position.

The interchange of physiological and psychological terms is a common source of confusion. There is no objection to analogies and figures of speech but the two should be kept separate in thought. The

<sup>8</sup> Italics mine.

unconscious as neural process has no place in psychology, it is plainly a problem for physiology.

The book, as a whole, impresses the reviewer as a development and elaboration in detail of such work as that of Janet and McDougall. As the work of Janet dealt for the most part with those phenomena which Prince calls co-conscious so it seems to the reviewer that this is the material which is principally elaborated throughout the book. It is a long way from co-conscious to neural process, and this region is quite inadequately handled. There is no suggestion as to how the psychological simples of early infancy play their part in the complex elaborations of the adult. This is the region of the Freudian unconscious, repressions, and fixations and although Dr. Prince is not a Freudian he might have given these views more consideration than he has. To ignore them almost altogether is to leave a great hiatus in the account of the personality.

The lectures, as a whole, are well devised to serve the purpose for which they were intended. They make a book which is readable, illuminating, full of information gleaned from clinical experience and withal a credit to American psychology. Would that every medical student could have the privilege of so excellent a course. **WHITE.**

**ADDRESSES ON PSYCHOANALYSIS.** By J. J. Putnam, with a Preface by Sigmund Freud. Published by George Allen and Unwin, Ltd. London, 1921. Price 12s. 6d. net.

This volume, the first from the press of the International Psychoanalytic Library assembles the papers on psychoanalysis of the last ten years of Professor Putnam's life. There is an introduction by Professor Freud and an Obituary of the Editor, Dr. Ernest Jones, of London. Twenty-two papers are thus collected and followed by a bibliography of Professor Putnam's writings containing forty-seven numbers.

This is a deserved tribute to an American neurologist of distinction who never grew too old to listen to new ideas and to accept them if he found them true. Professor Putnam, by his tolerant and kindly attitude of mind, his catholic interests, and his youthful quality of enthusiasm for all that was good and worth while in life, endeared himself to his European confrères as he did to his American associates.

There is an excellent frontispiece portrait of Professor Putnam.

**WHITE.**

**PSYCHOANALYSIS AND THE WAR NEUROSES.** By Drs. S. Ferenczi, K. Abraham, E. Simmel and E. Jones, with an Introduction by Prof. S. Freud. The International Psychoanalytic Library No. 2. Published by George Allen and Unwin, Ltd. London, 1921. Price 7s. 6d.

One of the best, if not the best, discussions of the war neuroses from a psychoanalytic viewpoint that has appeared in English, particularly with reference to the widespread criticism of neurologists that the experiences of the war have definitely refuted Freud's doctrine of the universality of a sexual factor in the etiology of the neuroses. This question is really made the kernel of all the essays and no neurologist should jump at the conclusion of a Simon pure fear neurosis until he has carefully digested what they contain.

The war neuroses have revivified the old problem of the traumatic neuroses and manifestly raised questions that are somewhat different from those we have been accustomed to meet in the transference neurosis-hysteria. Freud has made the illuminating suggestion that their solution will probably be found in the understanding of the narcissistic libido, that is, the libido attached to the ego, and which constitutes self-love. That self-love has its libidinous component is pretty well recognized, so that if this suggestion proves correct the absence of sexuality from the neurosis will be proved to be only apparent. The neurologists have been misled by the obvious which is one of the most frequent errors of the psychoanalytically untrained mind when it approaches the problem of the neuroses. To get over the idea that a neuroses, like a dream, is not what it appears on the surface, is one of the most difficult lessons psychoanalysis has had to teach.

The essays are all excellent. The analysis of the components of "real dread" by Jones is particularly to be commended. He suggests that even in states of dread where the individual is confronted by a real, objective danger one component of this complex state, namely, the terror which effectually paralyses thought and action alike, cannot be considered as a useful reaction under the circumstances inasmuch as it does not aid the individual in dealing effectively with the situation. He correlates this component with the neurotic symptom of morbid anxiety which is the manifestation of the ego's fear of the unconscious.

The suggestiveness of these essays is in their indication of the wealth of material that a study of the narcissistic libido will reveal and the importance of this material, not only for an understanding of the war neuroses, but of the psychoses, dementia praecox, paraphrenia and paranoia.

WHITE.

SOCIAL ASPECTS OF THE TREATMENT OF THE INSANE. By Jacob A. Goldberg, Ph.D. Published by Longmans, Green & Co. New York, 1921. Pp. 247.

This is an exhaustive inquiry into the history of the care of the insane by the State of New York, beginning with the year 1777 and

bringing it down to the present date, citing the important statutes and events along the way. This constitutes the first chapter of the book, which is then followed by a general discussion of the problem of insanity in its various community, individual, and social relations, followed by a closing chapter on recommendations.

The historical part of the work is well done and should be of great value to those who are especially interested in the New York State Hospital problem. The rest of the work, however, gives the impression that the author derived his knowledge pretty completely from books rather than from a first hand vital contact with the problems themselves, and the recommendations which he finally reaches serve to bolster up that feeling. After all this careful collection of documentary evidence, the final conclusion, which says that we should exert ourselves towards preventing mental illness rather than asking for appropriations for increased accommodations in our state hospitals, comes as rather a disappointing anti-climax.

WHITE

**ANXIETY HYSTERIA: Modern views on some Neuroses.** By C. H. L. Rixon and D. Matthew, with a Foreword by Col. Sir A. Lisle Webb. Published by Paul B. Hoeber, New York, 1921. Price \$1.50.

This little book is the result of the author's experiences in dealing with the war neuroses. They recognize three psychoneuroses, namely, (1) anxiety hysteria (including conversion hysteria), (2) neurasthenia, and (3) psychasthenia. This book deals only with the first.

Their method of handling their subject is simple, elementary and was undoubtedly very practical. Their concepts differ materially from those of psychoanalysis which they repudiate with some rancor, substituting the term "mental exploration" for their method. They seem to accept the psychology of McDougall, at least they take over his classification of the instincts while as for Freud they take great pains in the Preface to discard the sexual basis for the neuroses and put forward the idea that in fear is to be found the explanation. This is the view which has become quite familiar to us as the reaction with which the neurologist has emerged from his war experiences. In this connection that excellent little work *Psychoanalysis and the War Neuroses*, just published by the International Psychoanalytic Press, should be read. It discusses the problem fully. It is reviewed in this issue. The criticism of psychoanalytic dream interpretation (p. 103) on the assumption of fixed symbols is really unfortunate. The assumption is purely gratuitous. In general they have taken over just so much of the psychoanalytic theories as serve to prove their own assumptions and discarded the rest as untrue. Then instead of being grateful for what they have been able to use they seem to be resentful of that which their experienced has not confirmed.

The treatment they recommend is essentially that of emotional catharsis.

The positive side of the book, grounded in clinical experience with the war neuroses is helpful and clearly stated. The controversial aspects of the book are immature.

WHITE.

**THE PSYCHOLOGY OF THE SPECIAL SENSES AND THEIR FUNCTIONAL DISORDERS.** By Arthur F. Hurst, Published by Henry Frowde. Oxford University Press, London, 1920. Pp. 123.

This little book deals with the hysterical disturbances of the special senses. The cases cited are cases of conversion hysteria. Their story is told very entertainingly and interestingly. There is nothing new in the book, except the peculiarities of the symptomatology contributed by the war situation. The author takes his subject very seriously and seems to think that he has really made a very important contribution. There is no effort at a psychoanalytic interpretation of the symptoms.

WHITE.

**NOTICE.**—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.

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